



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

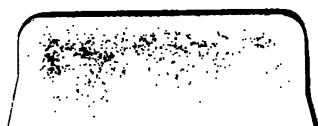
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

45. 1132.







REVIEW



OF THE

LATEST EVENTS AND PRESENT STATE

OF THE

CHURCH OF CHRIST.

BY

C. F. AF WINGÅRD, D.D.

ARCHBISHOP OF UPSAL,

AND PRIMATE OF ALL SWEDEN.

TRANSLATED FROM THE SWEDISH.

LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1845.

LONDON :
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

TO THE AUTHOR,

THIS TRANSLATION

IS MOST HUMBLY DEDICATED,

AS A SMALL TOKEN OF DEEP VENERATION,

AND SINCERE GRATITUDE

FOR MANY FAVOURS, BY HIS DEVOTED SERVANT,

THE TRANSLATOR,


G. W. CARLSON.



PREFACE.

THE author held, as bishop of Gothenburg, three synods in 1823, 1830, and 1836, at which he gave, in his charge to the clergy, a report of the general state of the Church of Christ, which was afterwards published with the acts of the synod. Having been translated to the see of Upsal, and contemplating a synod with the clergy of that diocese, he felt apprehensive that his advanced age and increased duties would not permit him to undertake a similar work. However, encouraged by some friends, who approved of his former essays, he ventured to put forth another, for which he had already collected some notes.

This work now presented to the benevolent reader does not claim to be considered as a statistical record of the Church, nor as a history of the Church during a certain period. It merely sets forth some remarkable events of the



Church, and sketches a few outlines of her image¹. Imperfect as it is, it cannot fail to be of some use, provided the facts are correct, and the opinions well-founded.

In these times, when church-matters constitute the most vital questions of the day, notices respecting the state of the Church in different countries must demand attention. The author, however, has no claim for his contribution beyond that of good intention and diligence of research.

The Eastern Church requires, properly speaking, a statistical consideration, because of her being for a long period almost stationary. The author deems it, therefore, a fortunate circumstance, that while engaged in preparing the present volume, he happened to receive the following book, viz. "*Kirchliche Statistik oder Darstellung der gesammten Christlichen Kirche nach ihrem gegenwärtigen äusseren und innern Zustande, von Dr. Julius Wiggers, Erster Band, 1842.*" Of this work, which comprehends the Eastern Church, the author has availed himself, transposing passages here and there, and abridging others, and in some places making correc-

¹ The review is limited to the last ten years, concluding with the year 1842.

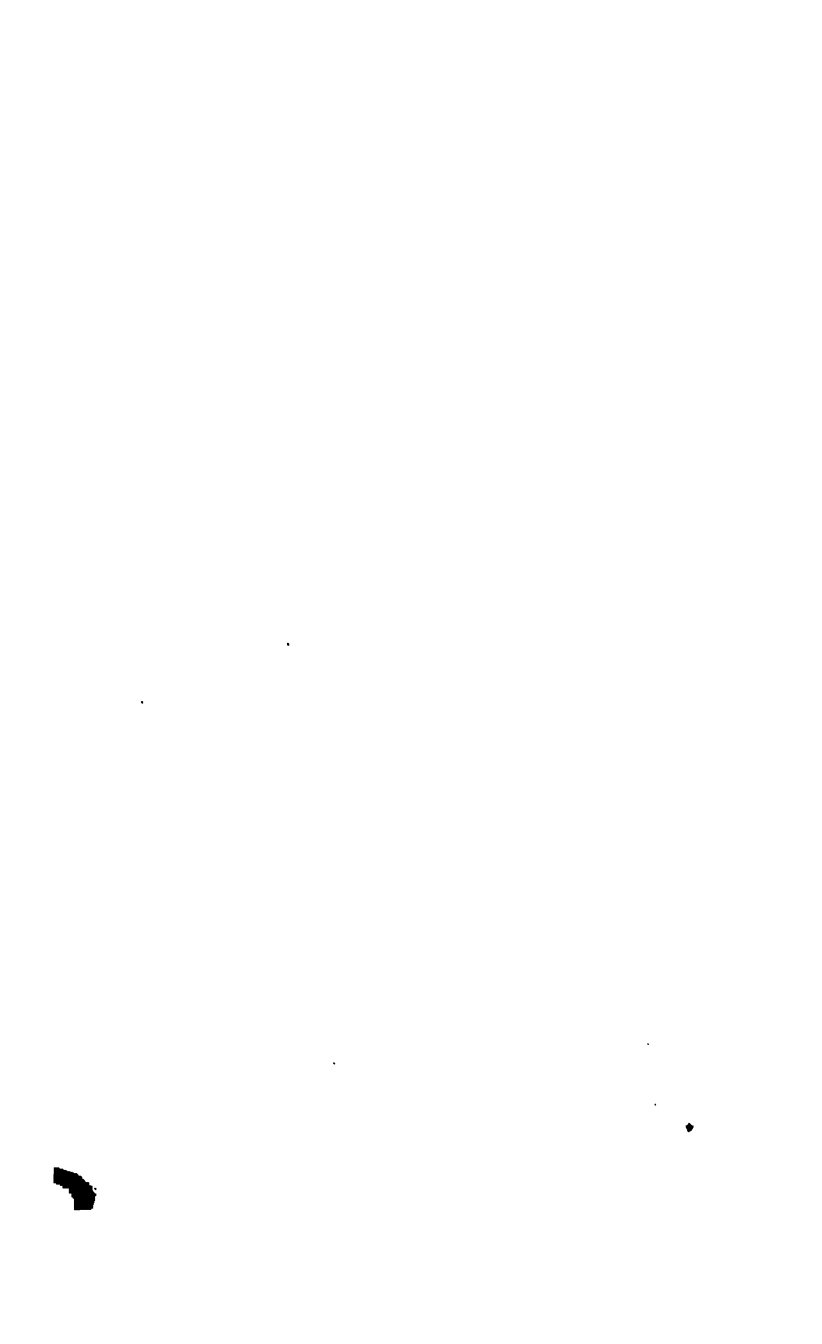
tions and additions. Nevertheless, the articles concerning the Greek Church, the Armenians, the Nestorians, the bishopric of Jerusalem, the Jews and Samaritans, will show, upon being compared, that there has been no plagiarism in the case. The author has thought, that a more detailed description of a Church hitherto but little known, would be acceptable to the reader.

The Western Church, being better known, does not require this detailed statistical consideration, which, besides, on so wide a field, would have exceeded the limits of the present review.

The candid and impartial will not demand perfection in a publication of this sort. The learned reader will weigh the opinions here set forth, which have originated from that temper of mind which *Chrysostom* requires of the priest :
 εἰς ἓν μόνον ὁρᾶν τὴν τῆς ἐκκλησίας οἰκοδομήν·
 καὶ μηδὲν πρὸς ἀπέχθειαν ἢ χάριν ποιεῖν.

THE AUTHOR.

UPSAL,
 January 28, 1843.



INTRODUCTION.

IF history be the instructress of social and private life, the vicissitudes of the Church of Christ appear to be specially instructive. They exhibit the universal plan of God in establishing his kingdom amongst men. For the Divine counsel approaches consummation through external hindrances, which rise and fall, and in the midst of principles which are opposed to, but will be overcome by, truth. The first revelations to the patriarchs, and *the law* and the *testimonies*, linked themselves together for the dispensation of the old covenant; and this preparatory institution having fulfilled its purpose, the day of grace arose with the *Sun of Righteousness*. Perfect as Christianity is, and stable unto the end of time,

far from gaining, it cannot but lose by additions, even if they were not of evil, but from the most pious and righteous intentions. However, Christianity is established in the world, in order to conquer all the evil elements of the same, to penetrate, purge, and fructify, all its concerns, provided they are parts of God's providential design.

The doctrine, as founded on that Revelation, to which no addition can ever be made, had from the first to contend with Judaism, which would not admit itself to have been rendered superfluous by the Gospel, and with Gentilism, which sought to imbue the same with its pretended wisdom. Whereas the doctrine is perpetual as to its contents, but definable as to form ; it has not, during the controversy with heresy, lost any thing of the former, but has solely gained as regards the latter. The process against the ascendancy sought for is not a mere evolution, by which one part after another of the contents falls away, but like the cutting of a diamond into sides of greater and greater brilliancy.

According to the commandment of Christ, God must be *worshipped in spirit and in truth*. By the great atoning Sacrifice, all others become abolished, as being only figurative of the same.

A priesthood, mediating between God and man, ought to cease, since the only Mediator has been manifested, and has fulfilled his mission upon earth. Nevertheless, we find the primitive Church relinquishing with reluctance those institutions which had lost their import, and the Roman Catholic Church reviving and preserving them ; and in our days we find the Puseyites wishing them to be partly reinstated within the very bosom of Protestantism.

With respect to idolatry, which Judaism first and Christianity afterwards contended against, without any concession to this abomination, is it not an ingredient in the worship of saints ? and is it possible even for a Jesuit, with all his dexterity of accommodation, to defend himself against the charge of the acute Chinese or Hindoo, that he is himself an idolater ? Moreover, the worship of genius, and incense, and monuments to human greatness, what are they in the judgment of a Christian ? We will not speak our minds plainly, but we do say, with grief, that the Giver of all good gifts is thus robbed of his glory.

Our conversation ought to be in every respect *as it becometh the Gospel of Christ*. Nevertheless, though man had by the Gospel been made *free*

indeed, he did not like to give up the severe discipline *which was fit only for the heir while he was a child*. The monastic institution and penance disfigured the Church very early, and noble spirits were bent under this improper yoke, which was daily rendered more and more galling. Thus we find the genius and wonder of learning, St. Jerome, lacerating by fasting his emaciated body, and deploring it as a deadly sin, that the memory of Cicero dwelt in his mind, and that he spoke his beautiful language. The ascetic practices of the Roman Catholic Church are still complete Judaism, and the Methodist is as much afraid as the Jew to take a step beyond the Sabbath journey. Notwithstanding the inconvenience, it is certainly much easier to submit to external restraint, than to give up the heart, with its favourite sins, to renovation and total change. The Pharisee was proud, and sanctity on account of works is utter vanity; that sanctity is, therefore, by no means impossible in our days, which are frequently dazzled by the outward appearance.

Nevertheless, our conversation has more to fear from a recurrence of heathenism. The tendency of these times is to gain wealth, in order to be thereby enabled to enjoy this life. Civilization

procures those enjoyments in greater variety and with higher zest. The general prevalence of peace renders the progress of this downward course uninterrupted. Man may be so occupied with himself and his own affairs, as thereby to forget God and his neighbour. The flesh has got in our days its own "Gospel," which is preached diligently, and is interrupted only sometimes by the startling thought of the future. But even then, Pantheism is at hand, consoling for the perishableness of the individual, with the everlastingness of the race. Deceived by this vain illusion, man kneels down and worships the human spirit, although the household deities are fortune, money, and self-interest. Then come the priests of Baal, sometimes nominally even those of God, preaching a loose doctrine, causing itching ears, about Christianity, as complying with the fancies of the natural man and the spirit of the times, about an illumination, which puffs up, but does not enlighten and warm, about duties light as a feather, and not burdened by any self-denial, but about rights, which know no limits. Egoism is the cancer from which these times suffer; and he is a traitor to mankind who conceals it, and he is a false pretender who will cure it by other means than those, at once powerful

and efficacious, of Christianity. This remedy begins once more to be thought of and employed.

From the ark on Ararat the little flock looked out, and, lo ! the tops of the mountains shone in the golden beams of the sun, and others were already bringing forth verdure. Thus our times also wear a bright appearance, and the bow of promise is conspicuous over the Church.

CONTENTS.

	PAGE
THE EASTERN CHURCH.....	1
A. NATIONAL CHURCHES	4
1. <i>Orthodox</i>	ib.
a. The Greek Church in the Osmanic Empire, 5; Greece, 7; Austria, 12; Ionian Islands, 13.	
b. The Greek-Russian Church in Russia	14
United Greeks.....	24
2. <i>Heretic Churches</i>	28
a. The Armenian-Gregorian Church	ib.
United Armenians	38
b. The Coptic Church	41
c. The Abyssinian or Ethiopic Church	45
B. SECTS.....	56
1. Nestorians and Thomas-Christians	ib.
Introduction	ib.
a. The Nestorians, or Chaldean Christians	62
b. Thomas-Christians	70
2. The Monophysites, or Jacobites	74
3. The Maronites, or Monotheletes	76
Jerusalem and its Protestant Bishopric	82
The Jews	99
The Samaritans	105

	PAGE
THE ROMAN CATHOLIC CHURCH	107
Italy, 108; Portugal, 110; Spain, 111; France, 112; Belgium, 119; Switzerland, 121; Hungary, 122; Poland, 122; Germany, 123; Ireland, 130; England, 132; Sweden, 132; Africa, 133; North America, 133; South America, 134; Australia, 134; List of the Roman Catholic Missions, 137.	
THE PROTESTANT CHURCH	141
Great Britain	ib.
The North American Church	153
Switzerland	167
The Dutch Reformed Church	168
Germany	171
Denmark	196
Norway	197
THE SWEDISH CHURCH	203
1. The Preaching of the Word of God, 205; 2. Lectures on the Bible, 206; 3. The Bible Socie- ties, 209; 4. The Third Centenary Jubilee of the Swedish Bible Translation, 211; 5. The Bible Commission, 212; 6. The Missionary Cause, 216; 7. Religious Instruction, 219; 8. Theological Learning, 226; 9. Ascetic Books, 228; 10. Read- erism, 231; 11. Sects, 235; 12. Heresy, 246; 13. The so-called Preaching Epidemic, 249; 14. Moral Improvements, 252.	
APPENDIX.—A. The Skevikare	261
B. Detailed statements respecting the Swe- dish Bible, Missionary, and Evangelical Societies	263
C. An outline to the History of Straus- sianism in Sweden	268
D. The Preaching Epidemic; Letter to the Archbishop of Upsal, and Primate of all Sweden, Dr. C. F. af Wingård, from Dr. J. A. Butsch, Bishop of Skara	275
INDEX	307

R E V I E W,

&c.

The Eastern Church.

THE inhabitants of the east seldom change in their disposition of mind, language, manners, or habits ; and a century, among them, leaves fewer traces behind, than ten years in the west. And hence the Eastern Church, considered as a whole, is stationary in spirit and in form. The only change in this uniform state of things manifests itself by expansion, when the secular power is favourably disposed, and by resistance, whenever a foreign confession attempts to intrude. Inward life seems to be wanting.

This Church defined her doctrine, before she had received her more complete formularies. Even if some attention was paid to these formularies, it was done with so little care, that no dogma in a perfect logical form, but merely general notions and reflections, issued. From the time

of the general Councils she has been unaffected by the movements in the west.

The preaching of the Word of God seldom takes place ; and whatever the ritual contains of the holy Scripture, is in a dead or obsolete language, which is not understood by the congregation, and often, or at least not perfectly, by the priest. The service, and all other Church-rites, (in which the congregation, not seated but standing, seldom takes part,) are overloaded with ceremonies, which are more valued than worship "in spirit and in truth." However, it would be a rash judgment to say, that even in this stationary Church God has not some that are his. Perhaps even in the apparent stillness are spiritual powers for future development.

The Church administration is, under various designations, episcopal throughout. The clergy are over-abundant in variety of ranks and in number. The Eastern Church holds many things in common with the Roman Catholic, as opposed to Protestantism ; namely, seven sacraments, though not precisely the same, auricular confession, worship of the Virgin Mary and the Saints, the sacrifice of the mass, the monastic institution, &c. But she administers the Lord's Supper to the people in both kinds ; she does not hold the doctrine of purgatory, and consequently does not sell indulgences. Although she has apostatized from the doctrine of the Gospel upon the subject of justification by faith,

seeking this by works, yet she does not, like the Roman Catholics, claim the merit of these, as independent of the grace of God, but implores a gracious acceptance of them. Though she believes in transubstantiation, she does not attribute the miracle to an inherent magical power, given by ordination to the priest, but to the grace of God, called for by prayer at the time. Neither does she, as the Roman Catholic Church often does, allow the priest to limit the partaking of the Lord's Supper to himself alone, but she always extends the same to the congregation. As she in many cases permits, and in some enjoins, the priest to marry, the intercourse between the clergy and the laity is not so strictly cut off, as is the case with the Roman Catholics, but is more affectionate and patriarchal; the position of the Church with respect to the State is also more familiar, and is generally free from collision. The Eastern Church exceeds the Roman Catholic in the frequency of fasting, and in the abuse of the sign of the cross.

This Church claims to be the primitive and catholic; and when condemning, or praying for heretics, she includes the pope and his followers among such.

A. NATIONAL CHURCHES.

1. ORTHODOX.

- a. *The Greek Church in the Osmanic Empire, Greece, Austria, and the Ionian Islands.*

IN common with the two churches in the West, the Greek Church approves the four first, and, with the Roman Catholic, the three following œcumenical Councils. To these she adds also the eighth Council of Constantinople (879 and 880). Properly speaking she has not sanctioned *any for all valid symbolical books*. The leanings towards Protestantism, which were manifested by the patriarchs of Constantinople, *Jeremias* in the sixteenth century, and *Cyrellus Lucaris* (1621-38), ceased with the death of the latter; and it was disapproved by the Church through his excommunication after death. Neither has there been any serious question about it since that time.

The translation of the Septuagint is used for the Liturgy. In Greece it is declared to be the only authorized version, by a regular synodical resolution in the year 1835. A translation of the Old Testament from the Hebrew into modern Greek was prepared (1833-38) by the British and Foreign Bible Society. Printed copies of the New Testament were scarce; and although the celebrated above-mentioned *Cyrellus* had

made a translation into modern Greek, even this was rare. The Bible Society, therefore, published several editions, each more correct than the former, one of which was published in 1838. Different opinions have prevailed respecting these translations of the Bible; they are received, however, in many places with satisfaction, and have certainly produced much good, particularly in those schools into which they have been introduced.

The Greek Church holds, besides the written Word, a tradition of oral apostolic doctrine, which is set forth by the councils and the fathers of the Church, and which is considered to possess Divine authority. Amongst the later confessional writings, the Confessions (1453) of *Genadius*, patriarch of Constantinople, and (1643) of *Petrus Mogilas*, metropolitan of Kiew, especially those of the latter, have gained much credit.

In the *Osmanic Empire*, the Greeks enjoy now more liberty and toleration. Civilization has influence also upon the Turks, who likewise stand in awe of the other great powers of Christendom. The most immediate protection is rendered by the patriarch of Constantinople, who has also jurisdiction over his countrymen, whose disputes are willingly left by the Turkish government to the decision of himself and of the clergy generally. This "œcumenical patriarch" is not only at the head of his extensive diocese, but has also the three other patriarchs of An-

tioch, Jerusalem, and Alexandria, subordinate to him, as head of the Church in general. The only archbishops who are independent of him, are those of *Cyprus*, and of *Ochrida* in Rumelia ; the former of whom is appointed by the three metropolitans. The patriarch is assisted by a synod, which, according to its organization in 1836, consists of six archbishops, and two counsellors, no other bishops being allowed to reside in Constantinople.

The *Levant* is the apple of discord, about which Russia and England contend. The Russian party has the whole of the higher clergy on its side, and opposes the instruction of the people, and consequently the ascendancy of Protestantism. The English party, here as elsewhere, aims at commercial advantages, not less than civilization and more liberal political opinions. The lower clergy is in general ignorant, and training establishments are wanting. The holy Scriptures are spread even here by Englishmen and Americans. But these operations are opposed by the clergy, with the patriarch at their head. This functionary issued a proclamation in the year 1836, by which the said Protestants were insulted and their doctrine was misinterpreted ; he warned the people against the missionaries, and published an interdict against all Protestant editions of the Bible and translations of it into modern Greek, the Turkish, Arabic, Bulgaric, Slavonic, and other languages.

On the 3rd August, 1837, the patriarch issued a circular letter, which was read on the same day in his churches, in which he, with threat of excommunication and other punishments, forbade the reading of the Bible, or other writings published by the Bible Society in London. A commission immediately after visited several congregations in the city, and collected all books of this description, which were subsequently burnt in the palace of the patriarch. By virtue of the same circular letter, the Greek Christians were also forbidden to send their children to those schools in which the Lancasterian method was used, and to other seminaries conducted by heterodox teachers. So far as I know, the Greek Church has never formally sanctioned any interdict against the reading of the Bible. A somewhat incautious zeal on part of the English might have occasioned the above-mentioned proceedings; or perhaps the Greek Church in Turkey has been encouraged by the bold example of the sister Church in Russia. However, it is particularly by the Roman Catholics that intrusion has been attempted, and from them it may still be expected. By means of every concession, even as regards dogmas and Church-rites, they strive to induce the oriental Christians to acknowledge the supreme authority of the pope.

The Church in *Greece* rose out of the tumult of the revolution, emancipated at the same time

from subjection to Constantinople. The contest between the twenty-two bishops appointed by the patriarch, and twelve other prelates, who were merely vicars and non-canonical bishops, delayed the desired organization of the Church, although *Capodistria* had already, in 1828, appointed for that purpose, and for the administration of the ecclesiastical affairs, a commission, consisting of three bishops and the secretary of state for that department. It was afterwards thought that the end proposed might be attained, by committing, after the example of Russia, the administration of Church affairs to the charge of a so called *sacred synod*, by far more independent of government than the Russian one, and consisting of one bishop, acting as president, and four bishops, selected from amongst all the bishops, but appointed by the king. This proposed alteration in the constitution of the Church having been adopted at an assembly of archbishops and bishops in Nauplia, in August, 1833, the first synod was in the same month elected, appointed, and installed in the said office. According to the declaration of the 4th August, 1833, the synod is in all internal affairs entirely independent; and to these affairs appertain the doctrine of faith, the form and celebration of Divine service, the ministerial duties of the clergy, religious instruction, Church discipline, the examination and ordination of the ministers of the Church, consecration of the edifices and

utensils intended for Divine service, jurisdiction in Church matters strictly speaking, namely, cases of conscience, or those concerning due observance of religious duties and duties to the Church, according to her dogmas, dogmatical books, and her constitution founded thereon. The synod has also superintendence over the bishops, and the right of electing them. But the king has the prerogative of sanction and investiture.

The government now opposes the hierarchy, and a reaction against it commenced in 1838; yet the bishops hold together as one man, in order to strengthen the power of the Church. For this purpose they are said to be on good terms with the Roman Catholics, and that they disapprove, or denounce as spurious, the liberal writings of Cyrillus Lucaris.

A few preachers are appointed for the whole country. Divine service consists merely of a Liturgy, chanted in old Greek, not understood by the people, and frequently not even by the priest¹. The government is zealous for the advancement of national education; English and American missionaries offer also their services,

¹ This Liturgy is said to have its origin from the Apostle *James*, in this way, namely, that *Basil the Great* first committed to writing the verbal traditions. He shortened it himself, and *Chrysostom* abridged it still more. The latter edition, although in the course of time altered and deviating from the original, is generally used; the larger one of Basil's is used only on a few great festivals.

more particularly in Athens and Syra, the centre of trade and navigation. Obstruction is, however, thrown in the way by the ignorance and jealousy of the clergy, and by the levity or incredulity of the people. A feeling of suspicion, especially against foreigners, is also deeply rooted in the minds of this long-oppressed people. The general tendency of the times is also prevalent in Greece, where the love of money has far more influence than a desire to propagate education.

The university (Πανεπιστημείον) in Athens has a Theological Faculty. The Catalogus Prælectionum (Πίναξ) is sent also to Upsal. To the copy I have seen was appended a valuable dissertation respecting Johannes Damascenus. The clergy have but little encouragement to acquire a superior education, although some of them are well paid, particularly by an exorbitant system of fees ; for the landed property of the Church and of the clergy has been appropriated by the state. Many priests are, however, very poor, insomuch that they are obliged to support themselves, or make up the insufficiency of their income, by agricultural pursuits, or by some trade. This is the case also in the Turkish empire, where the landed property of the Church is appropriated to the mosques ; and also in Russia, where the lower clergy are mixed up with the people, from whom they are distinguishable only when appearing in their clerical attire, or when engaged in their ministerial duties. Though on

these latter occasions they are treated with superstitious reverence, they are at other times the object of popular violence or contempt.

The *Greek* kingdom has a population of about 550,000, of whom the greater part belongs to the orthodox Greek Church. In the year 1841, the number of the Roman Catholics was 22,900, and it is still on the increase. The *Osmanic* empire contains in the European, Asiatic, and African provinces, 22,800,000 inhabitants; of whom 7,083,000 are Greeks, 1,483,000 are Armenians, 613,000 are Roman Catholics, 3000 are Lutherans, and 13,000,000 are Mahometans. In Epirus, Thessaly, Moldavia and Wallachia, Macedonia and Rumelia, and in Servia, where only a few Mahometans live in the towns, the greater part of the inhabitants belongs to the Greek Church. In Bosnia, however, the majority profess Islam (470,000 to 190,000 Greeks and Roman Catholics). The Albaneses belong partly to Islam, partly to the Greek or Roman Catholic Church.

The peninsula of Asia Minor, as far as Lebanon in the south, and Persia in the east, contains about 7,000,000 of Mahometans, and three and a half millions of Christians; of whom 1,200,000 are Greeks, 1,195,000 are Armenians, 400,000 are Roman Catholics, 1500 are Protestants, 300,000 are Jacobites, and 300,000 are Nestorians. Besides these, there are 300,000 Jews, and 170,000 Heathens. In Syria the respective numbers are as

follows: 1,350,000 Arabs, 360,000 Turks, 870,000 Christians, 83,000 Druses, and 27,000 Jews.

In the *south-east provinces* of the *Austrian empire*, in *Hungary* and the adjacent provinces, the Greek Church has gained ground by the settlement of Greek fugitives, and also by the conversion of some of the Slavonian tribes, who have always shown more kindred feelings and inclinations to the Eastern than to the Western Church. *Raizians*, *Wallachians*, and peculiar *Greeks*, constitute here the Greek Confession. They have partly entered into an external connexion with the Roman Catholic Church (United Greeks), partly kept up their independence (non-United). The number of the former was 2,722,083 in the year 1834.

In the 17th century, Greek Christians had already migrated from the Turkish empire, at the invitation of the Hungarian kings, and their privileges were confirmed from time to time, until their ecclesiastical and political existence was completely established in 1791 at the Diet, their bishops being at the same time entitled to sit and vote there. Being independent of the Roman Catholic bishops, their supreme head is the metropolitan of *Carlowitz* in Slavonia, who is distinguished by those of his own religion with the title of Patriarch. As regards the administration of Church affairs, his power is restricted by the synod of the bishops, by the diet, and by the king. Under the authority of the archbishop

there are 500 pastors, and under that of the bishops 1600. These non-United Greeks have a lyceum in *Carlowitz*, a gymnasium in *Neusatz* in Upper Hungary, an Illyrian school in *Zomber* in Upper Hungary, a Wallachian in *Alt-Arad* in Lower Hungary, and several grammar-schools.

In *Transylvania* the non-United Greeks are not so numerous as the United. The former have 1114 churches, and the latter 1327. Their bishop resides in *Kozinar*, and the training establishment is a monastery in the Wallachian suburb of *Cronstadt*.

The non-United Greeks in *Gallicia* and *Bukowina* have a bishop in *Czernowitz*, under the metropolitan of *Carlowitz*.

The *Ionian Islands* contain 204,266 inhabitants, the greater part of whom belongs to the Greek Church, which, as well as the Roman Catholic, is established there. The organic laws of these two religions are to be found in the constitution of the *Ionian Islands*, dated the 28th December, 1817. Besides these Churches (to the former of which belong Greeks, and to the latter the Italian race,) the English Episcopal Church is to have the most liberal exercise of religion, and all others are at least to be tolerated. The Greek Church has one archbishop, three bishops, and thirty-one monasteries. On the seven islands are besides 800 Protestants, and 5500 Jews.

The Romans of old knew how to apply to every

country the rule—*redigatur in formam provinciarum*. No people resemble the conquerors of the world in the application of this maxim so much as the English do, who plant their colonies in every part of the globe. The process is even now, like that of the example quoted, often a harsh one, and allowance is not always made for the national disposition of the conquered. The English begin also now to feel—though they forgot it for a long while in India—that Providence has placed in their hands the commerce of the universe, in order that they may be the instruments of spreading the Gospel all over the globe. They do not, therefore, imitate Scipio, who supplicated the gods of conquered Carthage, but they destroy the idols of Paganism, and reprove the Greek and Roman Catholic Churches for worshipping images. This latter contempt on the part of the English has occasionally irritated the minds of the people on the Ionian Islands, and has even occasioned riots. With more discretion, and more nobly indeed, has that victorious people acted, by establishing primary and secondary schools for the instruction of the people. By these means unbelief is more effectually overcome than by force, or by zeal unaccompanied by discretion.

b. The Greek-Russian Church in Russia.

THE Russians, like most of the Slavonian tribes, have received the Gospel from the Greek

Church. The internal union between the externally separated Churches has never been interrupted, and the Russian Church has entertained such a respectful affection for the Mother-Church, that she has not made any modification in her doctrine, without the sanction and co-operation of the Greek Church. The doctrine of the Church is consequently quite uniform. The Russian Church therefore approves the eight general councils, and nine special ones besides, held within the first five centuries, as binding for the doctrine and Divine worship.

Since the reign of Czar *Feodor Iwanowitz*, these Churches have been externally separated by the patriarch of Constantinople *Jeremias*, who, having escaped from the Turks, asked for the assistance of Russia against his enemies, and received permission, in the year 1589, to establish in Moscow a separate patriarchate for the Greek Church in Russia. His subjection to the patriarch of Constantinople ceased in the latter half of the 17th century, and Czar *Peter I.*, after having delayed for a long time to fill up the patriarchate, which had become vacant in the year 1702, declared himself to be the supreme head of the Russian Church. With the assent of the patriarch of Constantinople, he committed, in the year 1721, the supreme administration of ecclesiastical affairs to the charge of the *Holy Directing Synod*, which (having the same rank with the supreme secular administra-

tion, *the Directing Senate*,) at present consists of the metropolitans of *Novogorod-St. Petersburg* (these eparchies being united), *Moscow*, and *Signach*, the archbishop of *Twer*, two protohieroi, one high-procurator, and one his substitute. The eparch of *Grusia* (metropolitan of *Signach*) and the metropolitan of *Kiew* are also regular members of the synod, but without obligation to reside at St. Petersburg. The minister of the Crown, who, in capacity of high-procurator, is member of the synod, has the right of *veto* in all decisions, which, however, is seldom exercised. The will of the autocrat is not the less sure to be obeyed by the synod. This will has besides, beyond the limits of that vast empire, influence on Greeks and Slavonians belonging to the Greek Church, because the czar is looked upon by them as the successor of the East Roman emperor, and as possessing his power. Time will show to what this dictatorship may lead. The extreme power in the Church, which the emperor of Russia exercises within his empire, was manifested in 1839, when (certainly not without some previous artful management, and after a synod held in Polozk, the 12th of February) at one stroke, two millions of United Greeks in Lithuania and White Russia were brought from the Roman Catholic to the Greek Church. It is monstrous that a large Church community shall be bound to obey the words of command—*face to the right*, or *face*

to the left. Certain it is, that, with whatever extension of possessions, the Church under the czar-papism is as much abused as under popery itself.

The eparchies of Russia are divided into three classes, viz. those governed by metropolitans, archbishops, or bishops. The orders of the clergy are deacons, presbyters, and bishops, each having their superior and inferior order. The Church domains, which were provided with serfs, were appropriated to the Crown by Catharine II.; still the Churches are in possession of many other estates. The inferior clergy are poor, and deficient in education and manners. They are obliged to marry once. Should the wife die, the widower enters into a monastery; and a second marriage is seldom allowed, or at least not without a sacrifice of all claims to promotion. The higher clergy, who are selected from the monasteries, must submit to celibacy. Education and morality, more than rank, raise them above the inferior clergy, whose total knowledge, if it goes even so far, consists in understanding a little old-Russian or Slavonian, reading the Mass, and singing Vespers.

The theological schools, to which only sons of the clergy are admitted, are of different kinds. Several parishes have a common school for instruction preparatory to holy orders, in which Slavonian and Latin are taught. There are 1080 of this description. Superior to them

are the 360 central schools, where Greek and Biblical history are added to the subjects of instruction. Then follow the episcopal eparchial seminaries. All the masters were formerly monks ; but lately even laymen have been appointed. Lastly, there are four theological academies, one at *St. Petersburg*, one at *Moscow*, one at *Kiew*, and one at *Kasan*, which must not be confounded with the universities. Doctors in Divinity, who are created by the government, have a yearly salary. The treasury cannot, however, be put to great expense for this, as, at least in 1836, these dignitaries were only three.

All the monasteries belong to the rule of *St. Basil the Great*, which is the most general in the Greek Church. The total number is 142, with 2757 monks, and 1210 novices. There are besides, 204 private monasteries, which are not maintained by the state, but by non-appropriated estates of their own. In these live 3564 monks, and 1210 novices. Of the nunneries, nine are maintained by the state, and 101 by means of their own, with 3113 nuns, and 3006 female novices. Male novices are not allowed to take the vow before the 30th year, and females not before the 50th. Serfs are not admissible. The monasteries are not under the bishops, but under a separate administration and the holy synod. The total number of spiritual persons within the Greek-Russian Church is estimated at 67,900.

According to a statement of Mr. *Pinkerton* in 1833², only one out of 500 Russians could read. This assertion was, no doubt, exaggerated; at least the case is now very different, since the Emperor *Nicholas*, with the energy peculiar to him, has interested himself about the national education.

The devotional observances in the Russian Church, as they are in general in the Greek Church, are merely of an external character. Cut, hewn, or cast images are permitted, yet only on the altars; but painted images of Jesus, the Virgin Mary, and the saints, are to be found every where in the churches and private houses. They are richly decorated, and are superstitiously worshipped. Many Russians carry such images always with them, and take them out of their pockets, in order to pray to them. When a Russian comes in, or goes out, he makes always, first of all, his obeisance to the images of the saints. These images are at hand at baptisms, marriages, funerals, and taking of oaths; but they are covered or locked up during such undertakings as are considered impure or unholy. The fasts are numerous and severe. The grand festivals are twelve, among which Easter-day is celebrated with an extraordinary, and almost delirious joy. In more recent times a sermon is preached in most of the churches, or at least a

² Russia; or, Miscellaneous Observations on the present state of that Country and its Inhabitants. London, 1833.

homily is read. The Slavonian language, which was spoken at the time of the introduction of Christianity, but which is now dead, is made use of in Divine service. Most of the Russians, however, understand this language, into which also the Bible is translated³. The diffusion of the Scriptures, which was encouraged by the Emperor *Alexander*, and in 1815 was licensed by the synod, was afterwards prohibited, under the pretext that soldiers, misinterpreting Matthew xix. 12, had maimed themselves. The interest which was felt in this great Christian undertaking was, no doubt, not very warm, as this Church makes less account of the Word of God than of external ceremonies. The will of the emperor was almost passively obeyed, as well at the institution, as at the abolition of the Bible Society.

The liturgy, being that of *St. Basil* above mentioned, abridged by *Chrysostom*, is fatiguingly long. Sometimes for shortness' sake, two clergymen read at one time, each his part, or else it is read very rapidly. Chairs and pews are not to be found in the churches, as the whole congregation remains standing. Neither is any book made use of by the people. It is reported, as may be the case for aught we know,

³ In *Georgia* the Church-language is also distinguished from the spoken-language; the former being the old Georgian, into which the Bible had been translated in the 5th century. It was first published in 1743, at Moscow.

that the Church-Agenda consists of more than twenty volumes in folio, twelve of which, one for each month, contain the liturgies for the saints' days. The times of prayer are strictly seven in number; but generally they are not so many. The prayer on the great fasts for the pious princes and patriarchs of the Greek and Russian Churches, is connected with an emphatical Anathema against renegades. The churches are mostly built in the form of a cross, as those belonging to the Greek confession generally are, and have five domes surmounted by gilt crosses.

Religious and political causes have of late made the Russian Church more intolerant than formerly, which is experienced particularly by those inhabitants of the empire, who are not of the established confession. Mixed marriages produce offence as much here, as in the Roman Catholic Church. No Russian subject, who is born in the Greek-Russian confession, or who has only once received the Lord's Supper according to the Greek rite, is allowed to go over to another Church⁴; and when, in a mixed marriage, one of the parties belongs to this confession, it is enjoined that all the children shall belong to the Greek-Russian Church. By order

⁴ Prince *Gallizin*, attached to the Russian embassy at Rome, having apostatized to the Roman Catholic Church, was for this reason deprived of his place, property, and rank; and this happened in 1840!

of the emperor, this imperial law has been extended even to the Baltic provinces, although the confession of Augsburg is there established, and the Greek only tolerated. Every non-Greek priest is prohibited, on pain of losing his place, to baptize a child, whose father or mother is of the Greek confession; or to receive such a child for confirmation, even if both the parents should urge it. Complaints are repeatedly made by the people of these countries, whose feelings have been thus wounded in a matter so exceedingly delicate as this: with respect to their material circumstances, however, the Protestant confessions in Russia are said to have no reason to complain. The *Evangelical Lutheran Church* received in 1832 her *Church law*, with *instructions* for the clergy and *Agenda*.

The Emperor *Alexander*, having after the war of liberation been excited to zeal for pious undertakings, encouraged missions for the conversion of his heathen subjects. Englishmen, Germans, and Americans, repaired immediately to this field of labour; and along with them went also our countryman, the Rev. *C. Rahmn*, who pursued his missionary labours among the *Burjät* tribes, at the lake *Bajkal*. But exclusive principles having subsequently prevailed in the Russian Church, the missionaries have been expelled. However, there is reason to fear that (notwithstanding the promise to pursue the missionary cause) she will not carry out this undertaking,

or that she will at any rate baptize the heathens without previous instruction. As long as this Church is so superficial as to adhere to mere ceremonies, she is not qualified to fulfil the commands of the chief Shepherd.

The Russian Church comprises a great number of sects. Some of them are serious, and urge the revival of the Church; some distinguish themselves by doctrines and rites of their own; others are free-thinkers, riotous, and wild in their manners. The persecution which was at first carried on against some of them has ceased, particularly that against the Separatists, since the time of *Catharine II.* The *Raskolnics* are estimated at 5,000,000. The *Duchoborzes* were persecuted even under *Catharine II.* and *Paul*, but were not molested under *Alexander*. Any schism of smaller extent is merely a slight fissure, which could scarcely be noticed in the huge colossus.

The statements respecting the population of the various confessions differ very much. The number of heathens is said not to exceed 600,000. The Greeks are probably about 48,000,000. The Roman Catholics are more than 4,000,000; and the Protestants are about 3,000,000. The Armenians are said by some to amount to only 80,000, whereas others make them 388,000; the latter calculation being in all probability founded on some later extension of territory. The Jews are estimated by some at 600,000, and by others

at 1,080,000 ; the Poles being no doubt included in the latter number, which, however, is too low.

(On another occasion we shall have an opportunity to speak about the *Finnish Church*.)

United Greeks.

THE Council of *Florence* (1439), although bringing about a mere illusory union between the Christians in the west and the east, and consequently having neither sincerity nor success, began, however, to effect an approximation of some of the members and congregations of the Greek to the Roman Catholic Church. And the latter has succeeded in her efforts to enlarge herself to some extent in this quarter. In the hope of future uniformity, she conceded heretic doctrines even to fugitive Greek congregations, provided they made profession of an external union with Rome. Many bishops and congregations also thought that the pope, in the plenitude of his power, would prove a much better protector than the patriarch, who, since the fall of the Greek empire, has been gradually declining in influence. They likewise gained several civil privileges, advantages, and rights, by the union with Rome, who, always on the watch for an opportunity, did not neglect to hold out these things as an inducement. It might also happen, that Greek bishops found in the union with Rome the only means of preventing their con-

gregations from a total apostasy from the national religion of their country. Meanwhile, the union was never so close, as not to be easily broken, as a remarkable example will show. Nor could the sympathies of the Greeks with Rome be unfeigned.

In the *Austrian Empire* the United Greeks have their principal abode in Hungary and Transylvania. Of the 6,000,000 of the confession of the Greek Church, who live there, 3,375,840 are United Greeks. They hold the doctrine of the Holy Ghost proceeding from the Father and the Son, and also that of purgatory ; but they differ from the Roman Catholic Church, in allowing the priests to marry, in administering the Lord's Supper to the laity under both kinds, in a severer fast, and in using the old Liturgy in Greek. They have in Hungary proper an archbishop in *Gran*, who has three bishops under him. The number of the priests is about 820, and that of the monks 853, in eight monasteries. In *Galicia*, they have an archbishop in *Lemberg*, with two bishops. There is also a *seminary* established for this confession. In *Transylvania* they have a bishop in *Hermanstadt*, an episcopal lyceum in *Blasendorf*, and a gymnasium (college). In *Italy* are also United Greeks. In *Venice* they have an archbishop, and several churches. Congregations are also to be found in *Rome* and in *Leghorn*. The United Greeks are most numerous in the kingdom of the *Two*

Sicilies. They are, however, not descendants of the Greek colonists, who before the time of Christianity settled in the south of Italy, and named it *Magna Græcia*, but they owe their descent to later Greek colonists, who sought a new country here as an asylum from Turkish slavery. Their settlement within the territory of the Roman Catholic Church made an external union with her necessary, but did not incorporate them with her. They have preserved their own Liturgy, the marriage of the priests, and the Lord's Supper under both kinds. However, their daily intercourse with the Italians has more and more obliterated other peculiarities, and in some congregations the Latin Liturgy has come into use. They live in the province *Calabria citra*. In *Sicily* are some monasteries, with United *Basilians*, where the Greek ritual has been preserved, and the mass is read in Greek, although this language is not always understood.

In the *Osmanic Empire* the Roman Catholic Church has succeeded, through some missionaries who have been stationed there, in inducing a few congregations of the Greek Church to enter into union with her. In *Smyrna*, *Aleppo*, *Nazareth* (Nasra), and in several other places, as well as on *Lebanon*, beyond the monasteries of the Maronites, are many United Greeks. At the head of them is an archbishop, or patriarch, who lives at *Antioch*, having besides the title of

Alexandria and *Jerusalem*. By the Roman Catholic Church they are called *Catholic Melchites*. A leaning to Jansenism, which under the patriarch *Agab Matar* manifested itself at the synod of Antioch (an imitation of the Council of *Pistoja*), attracted in 1835 the attention of Rome, and caused the condemnation of the acts of the synod, which were published in Arabic. In order to separate themselves from the non-United, the United bishops wear violet-coloured robes, a golden cross, and a ring on the finger; whereas the priests wear a blue dress, and all have a cap, which has been in use for many ages, and is called *Kanulaski*. The Greek Catholics in the dioceses of *Antioch*, *Alexandria*, and *Jerusalem*, are governed by the Armenian-Catholic patriarch of *Constantinople*. By a berat of the Sultan, they received in 1839 great privileges. The alteration in the *Russian Empire* is already mentioned. The metropolitan of *Kiew*, *Michael Ragosa*, brought about at the synod of *Brzesc* (1596) a union between the Greek Church in Poland and the Roman Catholic Church, lest she should altogether go over to the latter, and also lest the nobility should apostatize. However, a part of these United Greeks returned to the mother Church under *Catharine II.*, and under *Nicholas* they have returned altogether.

2. HERETIC CHURCHES.

a. *The Armenian-Gregorian.*

THIS Church is less remarkable for her importance than for her extent. The Armenians are namely, second only to the Jews, in being spread over the earth. They are to be found in Poland, the European and Asiatic provinces of Russia, Turkey, Persia, India, China, and also, in less number, in all the large trading places up to those of North Germany. They are estimated at about 2,000,000.

The language is traced to the great origin of the Hindoo-German, which extends from the Ganges to the western coasts of Europe, and has a remarkable relation to the Persian, Sanscrit, and European languages. The literature originated from the excitement caused by Christianity, and is for the most part theological. That part of it which has been more generally known, consists chiefly of the history of *Moses of Chorene*, a translation of *Eusebius*, and the pretended third epistle of *St. Paul* to the Corinthians. This literature is not, properly speaking, original, but consists mostly of translations from the Greek⁵. The Armenian people have,

⁵ Wherever the Armenians have settled, they have generally established printing-offices, as in *Venice, Rome, Madrid, Paris, London, St. Petersburg, Lemberg, Trieste, Cherson, Smyrna,*

for 1500 years, under manifold sufferings and oppression, faithfully adhered to Christianity, after having made a brave and frequently bloody stand against heathenism and Mohamedanism, which have surrounded them, and done their best to destroy them. They have indeed long ago lost their political independence; yet they have maintained their Christian liberty and Christian profession.

The Church, called *Gregorian*, after her first and principal writer, *Gregory Illuminator* (302), certainly had very early, as we have seen, a rich theological and ecclesiastical literature, but be-

Ispahan, Madras, Calcutta, and their principal abode *Etschmiazin*. The congregation, which in the year 1717 was established on the small island of *Lazaro*, near *Venice*, and which after the founder, Abbot *Mechitar da Petro*, was named *Mechitarites*, was particularly active in the publication of books. Among the most important and celebrated Armenian authors (in *Neuman's Versuch einer Geschichte der Armenischen Litteratur*, Leipzig, 1836, are cited 200 since the 4th century), are in the 4th century, *Gregory Illuminator* (Φωτιστής), the father and founder of the Armenian Church; *Zenobius*, author of a History of the introduction of Christianity into part of Armenia; *Nerses the Great* and *Mitrop Mastog*, the inventor of Armenian writing. In the 5th century, *Moses of Chorene*, *David the Unconquered*, a philosopher educated in Athens, who translated Aristotle, *Elisa* and *Lazarus*, historians. After these there is no name worth mentioning till the 10th century, viz. *Gregory of Nareg*, a poet; and in the 12th century, *Nerses the Clajensar*, a poet, historian, theologian, and philologer; *Matthæus*, an historian, and *Nerses*, an orator. In the 13th century, *Wartin* is the greatest poet and historian. In the 14th century, *Johannes the Erzingenser*, concludes the series of classical authors. In the 17th century, the Armenian literature was illustrated by European scholars.

came stationary even before her prototype, the Greek Church, as regards the regulation of the doctrine, fell into the same sleep as the whole Eastern Church at the commencement of the middle age, stiffened into a mechanical formalism, and shows now a mere antique specimen of ecclesiastical culture. In the fifth century, when Armenia came under Persian dominion, the Church separated herself more and more from the Greek, with which she had been before in perfect union. The separation originated in an objection to the Christological investigations and controversies, which, after the *Council of Ephesus*, began rapidly to increase. After that council, the last in which the Armenian bishops took part, this Church renounced all participation in the further development of the doctrine; and whereas she thus rested satisfied with opposing Nestorianism, which separated the two natures of Christ, without opposing the Eutychianism, which confounded them, she declined by degrees to Eutychianism. The Persian king, *Chosroes*, having conquered Armenia from the East Roman empire, the Church released herself from the synod of *Chalcedon*, (which she, however, never had acknowledged,) and thereby also from the established Church. With respect to the doctrine respecting the Holy Ghost, the most distinguished divines use the term, "proceeding from the Father through the Son." The heads of their doctrine are, the Trinity, the Deity of

Christ, and the perpetual virginity of the Virgin Mary. They pay also to the Virgin divine honour; yet they do not hold, like the Greek and Roman Catholic Churches, that she was free from original sin, which, however, is inconsistent with their celebration of her conception. But they do not denounce as heretics those who reject the perpetual virginity of Mary. Two things are held by them to be necessary for salvation, viz. Baptism and the Lord's Supper; the former, however, not in connexion with regeneration, but also without it, when, consequently, no operation of the Holy Ghost, as regards redemption, is admitted. Disputes about predestination are entirely unknown. Baptism is held to remove original sin, which alone is regarded as the design of redemption. Those who die unbaptized become condemned; yet lay-baptism is not allowed. The sacraments are the same with those of the Greek Church. The sign of the cross, and extreme unction, are always received at baptism; the latter on account of the oppression under which the Armenians lived, in order that they might at every moment be prepared for death. Auricular confession alone can procure remission for actual sin. The priest prescribes the atonement: viz. fast, prayer, and alms. The sale of indulgences does not exist.

This Church has, from the commencement, been governed by the patriarch, also called *Catholicos*, who resides at the foot of Mount

Ararat, in the monastery *Etschmiazin*, formerly belonging to Persia, but since 1828 to Russia. His supremacy has continued to be acknowledged, although after the dissolution of the Armenian empire, patriarchates have been established on the island of *Agthamar*, at *Sis*, in *Caramander*, in *Jerusalem*, and in *Constantinople*. He was confirmed in this capacity, and likewise as patriarch of *Schirvan*, by the Emperor of Russia, in the rules and regulations for this Church of 1836. He received for assistance a *synod* of clerical members, and an Imperial Procurator. That part of the Church, which lies within the Russian empire, was divided into six eparchies. The Armenian eparchies are in all forty. The *Catholicos*, as well as the other eparchs (archbishops), are appointed by the emperor. In every eparchy there must be a Consistory, in order to superintend the seminaries, monasteries, churches, and all charitable institutions. Rules were also laid down for monastic institutions. The priests are to be paid by the congregations with fixed salaries, beyond which no presents are allowed to be received by them.

The union between the *Catholicos* and the Armenian Church in Turkey is gradually dissolving. The Sublime Porte not being willing to acknowledge the patriarch of Constantinople as delegate of *Catholicos*, is anxious to make him independent, and causes him for that purpose to be elected in Constantinople by the Armenian clergy. This

is a cautious step ; for even *Etschmiazin* might be part of that net, which is spreading from Russia over Middle Asia.

The clergy have seven orders, which are designed to signify the celestial hierarchy. Archbishops and bishops are chosen out of the class called *Wardapedes*, or doctors ; a title which is borne by all the learned monks. They live unmarried, whereas it is required of a priest, in order to be ordained, to have a wife and children. Should a priest marry a second time, he is not allowed to retain his place. The bishops are merely nominal ; for they live as other monks in the monastery of the archbishop, having no dioceses of their own. The higher clergy live generally in ease and luxury, supported by contributions extorted from the congregations. Local priests are chosen by the congregation, without any interference of the bishop. When such a man is chosen, and has passed the prescribed forty days in a church, with fasts and religious exercises, he may, without further examination, be ordained priest by a bishop, and licensed to exercise all ministerial functions. Nevertheless many are prepared for holy orders by instruction at the university of *Tiflis*, or in the monasteries. This instruction, however, does not extend further than to the study of the old Armenian language, and to church singing ; still there are several clergymen who do not understand this language, although it is the language of the Liturgy.

Scarcely any one can preach. The priests, therefore, do not trouble themselves with any thing beyond the extra ministerial duties, from which they derive their income, as they have no salary. (See, however, the above-mentioned regulations in Russia.) By excommunication they exercise a great influence over the people. The clergy are charged with both ignorance and immorality. The monasteries, in which the monks lead a still more irregular life, are all under the rule of *St. Basil*. The principal one is Etschmiazin, where Catholicos enjoys the monopoly in Russia of the fabrication of the holy ointment (*meiron*); but out of Russia, the patriarch of Jerusalem interferes with him in this trade. The article being sold very dear, is forced upon the parties concerned, and constitutes the chief income of the patriarch.

The Armenian churches are generally built in the form of a cross. There are no pulpits, but their altars are considerably raised above the ground. The worship is, in general, very much like that of the Greek Church. Divine service, being read in the old Armenian language, is not understood by the people. The sermon alone, when there occasionally is one, is delivered in the new-Armenian language. The bread in the Lord's Supper is leavened, as with the Greeks; but the wine is unmixed with water, as a symbol of the unity of the nature of Christ. Before offering the sacrifice of the mass, the priests must

pass fifteen days in the church, separated from their homes, during which time they are allowed to take food only once a day. Having fulfilled the sacrifice, they must again pass fifteen days more in the church, before they are permitted to return home. The Lord's Supper is administered with many ceremonies, and this service is consequently much protracted. Where a sufficient number of priests are at hand, the mass is celebrated daily; but laymen communicate generally only at Christmas and Easter, and it is not deemed a necessary duty for Christians to partake of the Lord's Supper, provided they do not neglect to attend the sacrifice of the mass. None but a member of the Armenian confession is allowed to partake of the Lord's Supper, although they admit that salvation may be obtained even out of their Church. Any Armenian, who partakes of the Lord's Supper in the Church of another confession, is considered as having abandoned their Church; whereas any one, who communicates in an Armenian church, is considered as having become a member of the same. Confession of sins is deemed a necessary preparation for the Lord's Supper. There are, however, no confessionals to be found. The formulary of confession, in the old Armenian language, is repeated by the confessor; besides this, however, confession of particular sins is generally required. Then follows the absolution in a supplicating, but at the same time *de-*

clarative form. *Satisfactio operis* is also held by the Armenians as being the third part of conversion. The Ritual prescribes nine different hours for daily public service; yet only a few Ascetics attend so often, whereas people in general attend only at day-break, and an hour before sunset. The Armenian Church differs from the Greek and Romish, by celebrating Christmas, according to the old practice of the Eastern Church, on the 6th January, the day of the baptism of Jesus, which is also New Year's-day. On Maunday Thursday the priests wash the feet of some males. The Armenians have fewer festivals than the Greeks, and celebrate them also with greater decorum; they make a distinction between those which exclusively belong to the clergy, and those which concern the people. The former are more numerous than the latter. The superstitious use of the sign of the cross is the same as with the Greeks. They invoke the saints, and worship their pictures.

The people are devotedly attached to their faith and ecclesiastical institutions. The humiliating treatment of woman is an oriental barbarity, which Christianity has not as yet put an end to. Nobody is of opinion that a girl ought to be instructed in reading and religion, and thus she grows up, of whatever class she may be, in perfect ignorance. Boys, also, receive but little instruction; one, however, out of ten, can read and write. Laymen are not forbidden to

read the Bible ; yet till lately only one translation in old Armenian was to be had. The Russian Bible Society had already distributed a considerable number of copies, when they learned that the people did not understand the language. The New Testament was afterwards translated into the West-Armenian dialect by a wardaped, of which translation two editions were distributed. Even into the East-Armenian dialect the New Testament was translated by a missionary, *Dittrich*, and printed at Moscow. The marriage ceremony is peculiar, and carried to an excessive length. Pilgrimages take place to Etschmiazin, Jerusalem, and other holy places. Fasting is severer than among the Greeks. The clergy fast two-thirds of the year, and the rest of the people one-half. The monks abstain entirely from meat and wine. One thing peculiar to this people is, that they, like the Jews, with regard to their food, make distinction between pure and impure animals.

The religion of the Armenians, like that of the inhabitants of the East in general, consists chiefly in external observances ; and there is reason to fear, that the heart is left unaffected. As regards morality, the Armenian is distinguished for a simple, temperate, and chaste life. He is enterprising, and the merchant of the East. It may, perhaps, be less on account of his trade, than from oppression, that he has become selfish and hard-hearted.

As the Armenian Church stands in the nearest relation to the Greek, an attempt was made, in the twelfth century, to join them together; this however failed. Since the thirteenth century, the Church rather leaned to the Romish religion, so that several works of Roman Catholic theology were translated, and the scholastical method was introduced. Afterwards, however, the intercourse became somewhat cold, and the interference of the papal authority is now an object of dread. At present, Russia is "the rod and the staff" for the Church, after her having relinquished the slender reeds, Turkey and Persia. The Armenian-Gregorian Church has there 619 churches and 310 chapels, with 1307 priests, four seminaries, 32 parish schools, 40 monasteries, with 133 monks and 34 nuns. In the Osmanic empire 1,483,000 belong to this Church.

At the last treaty with Persia, Russia invited the Armenians in the Persian province of *Aderbedtschan* to settle in the Russian empire, which invitation was accepted by thousands. After the last war with the Turks, 40,000 also went over to live under Russian dominion.

United Armenians.

FROM the same causes, and with the same concessions, as those by which a portion of the Greek Church has been subjected to Romish supremacy, a portion also of the Armenian Church, in the Austrian, Russian, and Osmanic

empires, has shared a similar fate. This junction was first brought about by Catholicos *Grigor Wkajasen*, (i. e. Martyrophilos, 1065-71,) who paid a visit to the pope. No result, however, ensued from this visit, because Grigor, immediately after his return, retired into private life. Afterwards, at the suggestion of Pope *Innocent IV.*, a synod was held at *Sis*, in Cilicia (Caramania), in the year 1251, under the direction of the Catholicos then being, *Constantine I.* of Bardzbor, when the union with the Romish Church was settled, and the doctrine respecting the Holy Ghost proceeding from the Son was affirmed. The decrees of this synod gained ground at first, even out of the diocese of *Sis*, in some parts of Armenia Proper. The connexion between the patriarch of *Sis* and the pope was at an end soon after; yet a portion of the population of Armenia continued in union with the Romish Church. In Russia their number amounts to 28,144, and in Austria to 13,500. The latter are to be found chiefly in *Hungary*, *Transylvania*, and *Gallicia*. One of their bishops resides in *Lemberg*, and another at *Venice*. At the last-named place, and at *Vienna*, are also two congregations of *Mechitarites*, founded by *Mechitar* (1676—1749), in the same spirit and for the same object as the Benedictines, and sanctioned by Pope *Clement XI.* (1712), as an order of Armenian Benedictines. Of these congregations, the former, established

(since 1717) in the island *St. Lazaro*, near *Venice*, is particularly distinguished for their great learning, and for their ardent zeal for the ancient and modern Armenian literature, by which they have proved useful both to their native country, and to science in the west. As a branch of this monastery, may be mentioned the congregation of the Mechitarites at Vienna, which in the year 1837 had 28 priests and fratres laici. There are also constantly students from Armenia, who are instructed according to the formularies of the founder Mechitar. Besides the usual monastic vows, the priests of the congregation are under the peculiar obligation, at the command of their superiors, to proceed to all parts of the world, in order to extend the Roman Catholic faith, even at the risk of their lives. Their principal is an abbot, who is also an archbishop, in order to be in the capacity of ordaining priests. The United Armenians are most numerous in the Osmanic empire. Since 1830, they have in Constantinople a patriarch and primate of their own. The Armenians belonging to him are 45,000 in number, who live in Constantinople and its environs, and also in the large cities of the empire. Half of the Christians residing in Constantinople are United Armenians, amounting to 20,000. Here both priests and laymen go frequently over to the Roman Catholic Church.

b. The Coptic Church.

THE *Copts* are descendants of those inhabitants of Egypt who were conquered in the seventh century by the Saracens. Their language, a mixture of the old Egyptian and Greek, was by degrees dislodged by that of the conquerors, the Arabic, and has, more than three centuries since, vanished from the number of living languages. In Upper Egypt the Copts, although very much oppressed, constitute the greater part of the population, being in number about 100,000, or according to other statements, from 150,000 to 200,000. Pressed, as they are, by taxes and occasional extortions, they have, nevertheless, accredited to the Pasha a minister of their own nation, who has charge of their secular affairs. Against Mahomedanism they have steadfastly defended their nationality and their faith, which is heretic and Monophysitic, such as the doctrine of the Monophysites was when, in the fifth and sixth century, they separated from the Orthodox Church. The schism took place when the Emperor *Justinian* (536) removed the Monophysitic bishop at Alexandria, and appointed in his place a supporter of the Chalcedonian synod; after which the Monophysites in Egypt, being far more numerous than the Orthodox, elected a patriarch of their own. Afterwards the authority of the Greek emperor was scarcely able to maintain the Orthodox Church and her patriarch in Alexandria. From

this time the Monophysites constitute the proper strength and national vitality of the Egyptian Church. The denomination embraces both the Church and the nation. In theology there is no progress. The sacraments are seven, but altered, and in the following order: *Baptism, the Lord's Supper, Confession of Sins, Ordination, Faith, Fasting, Prayer*. The highest ecclesiastic is the patriarch of *Alexandria*, who, however, generally resides in *Cairo*, and sometimes in the monastery of *St. George*, or in *Dschize*. He is considered as the *successor* of the Evangelist *St. Mark*. It is required of him that he shall previously have lived unmarried, and in a monastery. He reads the mass on festivals, and preaches also, although very rarely. Under him are nine bishops. The Coptic bishop of *Jerusalem* officiates there only at certain times, as he resides in *Cairo*. In order to become a bishop, the priest must have been once married. The different orders of the clergy are few; but even the chorister must be ordained, as none but such as are ordained are allowed to approach the altar. As the Abyssinian Church receives her spiritual head at *Cairo*, the Coptic Church has maintained a sort of superiority and patronage over her, which originates from the time of her founding this Church.

The clergy are, as to education, very little superior to the people, and do not need it, because Divine service is performed quite mechanically,

and the patriarch alone preaches, as has been said, once a year. Their study is limited to the Coptic language, and to the ceremonies which are to be performed. Besides the liturgy of *Basil*, those of *Gregory Nazianzen* and *Cyril* are in use. To the Coptic original of the formularies of the Church, which is not understood by the people, and sometimes not by the priest, is attached a translation in the Arabic language, as spoken by the people, which is read afterwards. When this is not done, still the passages from the Gospels are given out in Arabic. Monasteries, but in a state of decay, and married monks, who live there with their families, are to be found particularly in Upper Egypt. Divine service is celebrated generally by night; and a previous service is held on the Saturday evening, which few of the congregation attend. The priests then remain in the church, either sleeping, or smoking over their coffee; and at one hour after midnight the proper mass begins. There is but little devotion, and licentiousness prevails. Even in the churches of this confession there are no seats; but every one stands, and supports himself with a crutch, so that the Coptic churches are full of crutches. Only painted images are allowed. Besides the *baptisterium*, every church has two places walled in for washing the feet. The festivals are numerous to the honour of Jesus, Mary, the Apostles, and the martyrs. The Lord's Supper is admi-

nistered only on the great fasts, and, according to the eastern rite, with unleavened bread. On the day when mass is to be held, it is baked in an oven behind the sacristy, and is brought warm to the Communion. It is called *corban* (oblatio, offering). At the distribution it is broken into pieces. When the priest partakes of it himself, he dips three pieces in the consecrated wine, and then takes three spoonfuls of wine. Even the other communicants receive the wine out of spoons. Where wine is not to be had, the juice of pressed raisins is used. All baptisms are performed in the church, as being only in that case considered properly solemnized. Should an infant be in danger of death, and too weak to be brought to the church, it is not baptized, but anointed by the holy oil. If it should recover, the baptism is then performed. According to the Jewish rite of presenting infants in the Temple, males are baptized on the 40th day, and females on the 80th. Sometimes baptism is postponed till the seventh year. It is performed with peculiar and singular ceremonies, one of which is, that the priest shall pass the consecrated wine over the mouth of the infant; but the bread is not given to it. It is, however, considered that the infant partakes of both kinds under the one. After baptism a repast is laid out in the church. The Copts fast more than half the year. Besides the fast on Friday in every week, they have rules of fasting to be

observed before Christmas, Easter, and Whitsunday, and the so called Mary fast. It is singular, and I know not whether on religious or medical grounds, that *circumcision* is performed on children between their third and tenth year. This practice is, however, now not general. Polygamy and divorce are not allowed. The marriage ceremonies are as singular as those of the Armenians. Among other things, the bridegroom is dressed in a surplice. The forehead and the palm of the hand of both the bridegroom and the bride are anointed with oil. The type of Christianity is almost obliterated from this Church, but still more from the following, which originated from her.

c. The Abyssinian or Ethiopic Church.

Frumentius, who converted the Ethiopians, came from Alexandria, having been consecrated bishop by *Athanasius* (326). From this time the Abyssinian Church has continually been in subjection to the Coptic, with which she for the most part agrees as to doctrine and rites. Having been since the middle age nearly lost sight of, she was at the end of the 15th century, as it were, discovered anew by the Portuguese; and the Roman Catholic Church, with her usual desire of numerical increase, was immediately on the alert to gain some compensation for her losses in the west, by the acquisition of the

Abyssinian Church. The Jesuits, mustering very strong, came forward at the beginning of the 17th century, with a view to subject the Abyssinian Christians to the pope: and at first they had some success. The then emperor, *Susnyas* (1621), on account of his position with respect to the Portuguese, received from Rome a Jesuit in the capacity of patriarch, and he consequently broke off his connexion with the Coptic patriarch of Alexandria. The dissatisfaction, however, of the people with the violation of a state of things which had hitherto been held sacred, increased to such a degree, that a general rebellion broke out, and the foreign patriarch *Mendez*, with his whole retinue of priests and Jesuits, was driven away beyond the boundaries of the empire. Since that time no similar attempts have been made: whereas Evangelical missionaries have endeavoured to raise this people from their deep religious and moral degradation, which is partly owing to the natural barbarism of the people, and partly to the remote and secluded situation of the country. This church, which still retains a considerable portion of rigid Jewish and heathen errors, requires, more than bearing the Christian name, an active

Bartholomæus, a native of Sweden, was sent to proceed to Abyssinia; he reached that country, having stopped at

co-operation, to be recovered from her state of decay.

Abyssinia, which at present consists of three different states, *Tigre*, *Amhara*, and *Shoa*, is a beautiful, rich, mountainous region, the Switzerland of Africa. The Christians, amounting to more than one million, constitute the principal part of the population, and their religion is the established one in the country, to which the emperor conforms; and to which also all public officers must belong, it being an indispensable condition for their appointment. They are, in all probability, of African origin; but previous to their conversion they must have been induced to receive the Jewish law, perhaps by a Jewish colony, and consequently through Judaism have gone over to Christianity. The great variety of Jewish rites, with which the Church system is mixed up, seems to prove the correctness of this supposition. The circumstance of a probably very early (according to Rüppell⁷, in the time of Alexander) Jewish settlement in the country, and a consequent Judaizing of the people having taken place, is also proved by the fact, that a great number of Jews live in the country, under a separate and nearly independent government. They are called *Falaschas*, i. e. fugitives, and inhabit the chain of mountains of *Samen*

⁷ *E. Rüppell*, a celebrated German scholar, published his *Travels in Abyssinia*, in 2 vols., 1838-40.

(Semen), where they maintain their polity unmolested, and pay their taxes. They are looked upon by the Christians as sorcerers. In the 10th century they were masters of the country, until the Christians in the 13th century in their turn triumphed over them. Besides Christians and Jews, there is also a small number of Mahomedans. This religion is tolerated, and far from being oppressed, it is said to gain additional adherents by proselytes from among the Christians.

The principal source of the Abyssinian theology is considered to be *Haimanot Abaus*, i. e. the Creed of the Fathers, a work which was translated from the Coptic into Arabic, and from thence into Ethiopic. It contains chiefly the doctrines concerning the Trinity, the incarnation of Christ, and the mutual relation of the two natures in Christ; the points on which the whole Abyssinian theology turns. It is, however, by no means a systematic work, but an incoherent collection of passages from the Apostles, the Fathers of the Church, and the Symbols of the Church.

The Abyssinians have the Holy Scripture in the old Ethiopic, or *Gheez* language; and in 1808 the missionaries published a translation in the *Amharian*, the language spoken by the people. They receive also the Apocryphal books, besides some of their own, as the book

of Enoch, the Ascension of Isaiah, the fourth book of Ezra⁸.

They are Monophysites, and consequently reject, like their mother Church, the Coptic, the decrees of the Council of Chalcedon. Nevertheless there are some controversies among them, and the settlement of these disputes constitutes the only life of the Church. It is singular, that of three different opinions respecting the person of Christ, each of the three parts of Abyssinia holds one. They believe in a peculiar sort of purgatory, namely, that mankind, with few exceptions, at death go to the place of torments; but that the Archangel *Michael* from time to time brings them to Paradise, which is effected by a man's own good works during his lifetime, by the intercession of the priests, and by the meritorious works of relatives.

At the head of the Church is a patriarch, *Abuna* (father), who resides in the capital *Gondar*, in a square called *Etscheghibed*, which is considered an inviolable asylum. When a vacancy occurs, the emperor announces it to the Coptic ecclesiastics, who with their patriarch elect a successor, generally a layman from among the lower classes. Should he decline the appointment, it is considered to be a good omen, and he is locked up, and forced by hunger to consent.

⁸ An Englishman, *R. Lawrence*, has distinguished himself by the translation of these Apocryphal books, accompanied with critical observations.

He is then instructed in the dogmas of the Coptic Church ; and he is afterwards consecrated, and sent with pomp to Abyssinia. Thus runs the story, which the reader will believe or reject as he pleases ; but it is no uncommon thing to receive such fabulous tales from this land of wonder. The Abuna ordains, by the sign of the cross and by breathing, all priests, and also other persons, even children, in order to make them fit for entering the choir of the church, which is otherwise forbidden to laymen, and for receiving the Lord's Supper there. The Abuna is subject to his sovereign, who is absolute, even as to ecclesiastical affairs, and has the power of punishing priests as well as laymen. Under the Abuna are several orders of ecclesiastics, as superior priests, scribes, &c. At the churches are also secular trustees, who manage their affairs, and decide the litigations of the ecclesiastics.

The clergy are not only disgracefully ignorant, but exceedingly selfish, and seem to owe what influence they possess solely to the power of giving absolution, which can be obtained only from them. The priest is allowed to live unmarried, and when once ordained he cannot enter into matrimony. The officiating deacons are nearly all of them children. All priests, when going out of doors, carry in their hand a cross, which they offer for kissing ; but in their usual dress there is nothing to distinguish them from

others. The monks are generally married, except the abbot. They do not live in regular monasteries, but in solitary houses close to the churches. They maintain themselves and their families by agriculture, and their only duty as monks is to read certain prayers and psalms ; so that the monastic life, properly speaking, is one of ascetic rustics. Some monks, however, are said to submit to a more severe discipline. The monastic orders are two ; viz. the holy *Theklas*, the head of which, *Itchegill* (Etschege), ranks next to the Abuna, and resides in *Bergamder* ; and the holy *Eustathius*, the head of which is Superior in the monastery of *Makelar Selasse*.

The churches consist of two nearly dark rooms, united by folding doors. These two apartments remind one of the Holy and Most Holy in the Jewish Temple, and the churchyard of the porch. The priests live close by in small huts. The whole is enclosed by a wall. Sepulchral monuments there are none. Before entering the churchyard, the shoes are taken off. The people enter into the first division of the building, after having kissed the church doors. The congregation remains generally standing, like the Coptic, supported by crutches, or sitting or kneeling upon the floor. Through the open folding doors one can see the *Thabot*, the ark of the covenant, represented by a wooden seat, which serves also instead of an altar. Here the bread and wine for the Lord's Supper are consecrated.

Many priests officiate at the same time, each holding a lighted taper, together with bells and censers. The churches are full of representations of saints painted on parchment. Among the saints are the holy *Pontius Pilate*, *Balaam*, and *Samson*! Instead of ringing bells, which are seldom to be found, they strike on thin flat stones. Divine service consists of reading from the New Testament in the old Ethiopic language, which certainly can be read by the priest, but seldom is understood by him, much less by the people; and of a liturgy, which appears to be borrowed from the Coptic. Preaching is not in use. The bread at the Lord's Supper is also in this Church leavened, baked as that of the Coptic Church, and impressed with a double cross. The Lord's Supper is administered under both kinds, and is partaken by the priests daily. The other communicants are chiefly children and old persons. Five priests, at least, must attend at the administration. Persons of rank receive a larger piece of bread, and the poor frequently receive alms in addition. On Maunday Thursday an exception is made with respect to the bread, which is then used unleavened. The fast-days occupy half of the year; some state them to be 180, and Mr. Rüppell makes them 192. The Virgin Mary, the Archangel *Michael*, and the Holy *George*, (the fight of St. George with the dragon is painted in most of the churches,) and the Abyssinian saint *Tigrela*-

Haimanot, have fast-days every month. On the day of the baptism of Jesus, the emperor, accompanied by his ministers and people, descends into the water, and receives the blessing from the priests.

The life and habits of the people are encumbered by a great number of Jewish precepts, according to the Old Testament. The Jewish Sabbath is celebrated as a holyday. They make a distinction between pure and impure animals, and abstain from those sorts of aliment which are forbidden in the law of Moses, particularly swinesflesh, blood, and things strangled. Even the regulations of Moses with respect to the times for the uncleanness of the body are observed; and consequently men and women are, from time to time, excluded from Divine service, and from society. Moreover, all new-born children, even females, must undergo circumcision. Baptism takes place, for boys 40, and for girls 80, days after circumcision; which reminds us of the Jewish sacrifice of purification. When adults are to be received into the Abyssinian Church, they are anointed with oil on several parts of the body, have to abjure the devil with the right hand raised, with imposition of hands by the priest, and have also to repeat a creed, which is read to them by the priest. The holy oil is poured into the baptismal water in the form of a cross. The person who is to be baptized is immersed

three times in the water before the church door, and is then again anointed, dressed, and led into the church. Children are only sprinkled with water, and washed also before the church door, and then immediately receive the Lord's Supper. Private confession is not known. All confession is public. Absolution is performed by a slight stroke of an olive twig; but, for more serious crimes, only after previous bodily penance. No one is bound to attend confession till the twenty-fifth year, because it is believed that none can sin before that age. Saturdays and Sundays, being holydays, are exempted from fast. The numerous fasts are not observed by the great mass of the people, but only by a few monks. On fast-days no meat or animal food is allowed, and no sort of refreshment, not even water, is taken before three o'clock, p.m. The Church rejects polygamy, and also marriage of parties allied by blood. Most of the Abyssinians have, therefore, only one wife; but the emperor has the privilege of polygamy, and sometimes the Church extends that indulgence even to others. Adultery and divorce are general. The facility of obtaining a dissolution of marriage is a mark of Judaism; the marriage tie is indissoluble only where the couple have received the Lord's Supper together at the marriage ceremony. In case a man by divorce or death loses his third wife, he is not allowed legally to marry a fourth time, nor to receive the Lord's Supper, unless

he becomes a monk. Generally such a man marries a wife who has previously been divorced from another man ; which he is at liberty to do. At an advanced age most of them go into monasteries. The priest is called to the sick-bed of the dying. In order to avoid penance, many postpone the confession of great crimes till the hour of death. Absolution is always granted ; and the priest usually undertakes the imposed fast, on the payment of a fine to the Church. Shortly after death the interment takes place, at which the priest also gives absolution to the deceased.

A blue silk-twist is worn round the neck as a badge of the wearer being a Christian. There is a great deal of ill-will shown against all who are not Monophysites, and they are generally refused admittance into the churches. Travellers agree in describing all classes as exceedingly immoral. The greatest superstition is also to be found mixed up with the immorality. Nor is social order improved by the feuds between the governors of the provinces ; the emperor (Negus) is a mere shadow of a ruler.

One cannot help pausing to contemplate with sorrow this nominally Christian Church, which is the most decayed of all, in consequence of her longer adherence to Judaism, not allowing herself to be imbued with Christianity. I have made the present description, following the cited work of *Wiggers*, the more circumstantial, inas-

much as we know little about Abyssinia, beyond what the fabulous narrative of *Bruce*, abridged by *S. Ödmann*, reports to us. In recent times this country has been an object of investigation ; and it is only lately that its language, and a portion of its literature, have been set forth by the missionary, *C. W. Isenberg*, a native of Germany, who, like many of his countrymen, has been engaged in the service of the English Church Missionary Society. By the liberality of this society he published in London (1841) a dictionary, grammar, spelling-book, and other books, in the common *Amharian* language, a daughter of the old Ethiopic language, or *Gheez* ⁹.

B. SECTS.

NESTORIANS AND THOMAS-CHRISTIANS.

Introduction.

THE *Nestorians* are one of the earliest Christian sects. They laboured with great assiduity for the spreading of the Gospel, and acquired celebrity from Palestine to the borders of China,

⁹ In *Allg. Litt. Zeitung* of Halle (May, 1841.) is a review of these works, which shows much acquaintance with this matter.

and even within that vast empire. Their political circumstances have been exceedingly variable. At one time protected and favoured by the princes of the east, they were at another time crushed by the iron rod of despotism, till the barbarity of *Tamerlane* almost extirpated them, and the remnant were obliged to take refuge in the mountains of Armenia.

There has been some dispute about their origin as a separate nation. According to their own traditions, which are not altogether destitute of likelihood, they sprang from the Jews. The resemblance of their language to the Hebrew; the likeness of their features to the type of the twelve tribes; their decided abhorrence of images and paintings in Divine worship, although such things are in use in all other Christian confessions in the east, are circumstances which make it not unlikely that they were, in a remote period of antiquity, driven from their native country to those places which they have since inhabited. An American missionary, *Asahel Grant*, M.D., who for a long time has resided amongst them, and has laboured successfully in persuading them to partake of the fulness of the Gospel, attempts, with considerable ability, to confirm his opinion that their forefathers were a portion of those Israelites whom the kings of Assyria carried away into captivity¹.

¹ The Nestorians; or the Lost Tribes: containing evidence of their identity; an Account of their Manners, Customs, and Ceremonies; together with Sketches of Travels in Ancient

How they became Christians is another historical problem, that has not yet been solved. Their own, both oral and written, traditions, ascribe the first preaching of the Gospel amongst them to the Apostle St. *Thomas*, who, with *Thaddeus* and others, are supposed to have evangelized the east. Many of their houses of prayer bear his name; and in their Liturgies are thanksgivings to God for the beneficial and blessed labour of this Apostle. It is also right to recollect, that several of the Fathers of the Church mention St. *Thomas* as having preached from Palestine to India. The reason why they received the errors of *Nestorius*, may, perhaps, partly be explained by the fact that he was their countryman; and that they sympathized with the fate of this persecuted man, who was removed from the bishopric of Constantinople, excommunicated, and banished first to *Arabia Petraea*, afterwards to *Lybia*, and lastly to *Upper Egypt*, where he died.

The *Antioch-Nestorian* tendency having been defeated at the Council of *Ephesus* (431), some of its adherents separated from the true Church, and defended the opinion of the two natures of Christ, which was rejected by that council. The Nestorians made the difference between them so great, that they actually did not acknowledge the union, and thus always were in danger of lowering the

Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy. By *A. Grant*. Boston, 1840.

Divine nature, or rejecting it altogether. This one-sided rationalistic tendency prevailed, without any interference, among the Christian congregations in Persia, who were out of reach of the means of constraint on the part of the emperor and the Church; and these congregations formed from that time the centre, to which all other like-minded congregations in the adjacent provinces allied themselves. To the extension of Nestorianism the school in *Edessa* (Mesopotamia) greatly contributed, where a great number of Christian youths were instructed, the name of Nestorius was revered, and his opinions were inculcated.

Instead of the name Nestorians, by which they since have been known in the true Church, they have themselves assumed the name of *Chaldean Christians*, as being inhabitants of that part of Persia which formerly was called *Chaldea*. For the present they have their head-quarters chiefly in the two Turkish provinces of *Mesopotamia* and *Kurdistan*. In the valleys of the latter province live 50,000 Nestorian families. They are, however, spread also over the rest of *Asiatic Turkey*, *Persia*, and *Tartary*. The whole number of them is supposed to amount to 400,000. From the general body of Nestorians, or Chaldean Christians, two smaller parties have separated; one of which exclusively assumes the name of Chaldean Christians, without essentially distinguishing themselves from those Chaldean

Christians whom they call Nestorians; and the other has, with a partial sacrifice of their peculiarity, united with the Roman Catholic Church.

Next to the Chaldean Christians, as regards dogmatical and historical relation, are the *Thomas-Christians*, or, on account of their liturgical language, the so-called Syrian Christians, who live on the coast of *Malabar*. They became, properly speaking, first known in the year 1500. They were then discovered by the Portuguese, who were much surprised at finding Christians who had no connexion with the pope. They endeavoured also, during the whole of the 16th century, to unite the Thomas-Christians with the Roman Catholic Church. The archbishop of Goa, *Alexis de Menezes* (+1617), succeeded, in 1599, in compelling some of them to submit themselves to the pope; which union was confirmed in the same year by a synod in *Diamper*, a town situated not far from Codschin. However, these united Thomas-Christians were permitted to retain several peculiarities. But those Thomas-Christians, who lived further in the interior of the country, remained entirely independent of the Roman Catholic Church, and are now about 50,000 in number, under the rajah of *Trawankore*, a prince who holds his authority under the sovereignty of England. They have both a civil and religious polity, and carry on only commerce and agriculture, but follow no trade. Opinions are divided as to their origin. Some regard

them as natives, and as converted to Christianity by the Apostle St. *Thomas*. He is said to have landed about A.D. 51, on the coast of *Malabar*, and in a short time to have spread the Gospel along the coast of Southern India, and ultimately to have suffered martyrdom ; a tradition which is said still to exist among them. This opinion is also supported by the circumstance, that a bishop of India, *Johannes*, had signed the decree of the *Nicene* Council, long before Nestorians or Chaldean Christians were in existence. The name India, however, had then a very comprehensive meaning, and might refer to another country. According to the commonly-received opinion, which has ever been supported by the Roman Catholic missions, perhaps merely in order to get these Christians considered as an heretical party, they are a branch of the Nestorians or Chaldean Christians, part of whom are said to have fled to India to escape persecution. In corroboration of this opinion, it is stated that they themselves assert that they received their first bishops, during several centuries, from *Antioch* and *Mossoul*. Nor is this opinion thought to be refuted by the fact, that they tendered to the resident English minister a confession, in which they avowed their opposition to Nestorianism ; because this dogmatical nicety might have vanished, when there were none to contend against. In the latter case, the name will be deduced, either from their first pastor, *Mar Thomas*, or

from the master in Edessa, *Thomas Barsumas* (Barsauma), a contemporary of Nestorius, who held his opinions.

a. The Nestorians, or Chaldean Christians.

THE Nestorians have two patriarchs; of whom the first and principal one resides at *Mossoul*, or, properly speaking, in the village *El-kusch*, near Mossoul, in Mesopotamia; and the other resides in *Urmia* (Uramia), in Persia. The former is always named *Mar-Elias*, and the latter always *Mar-Simeon*. (*Mar* is an honorary title, *Sir*.) Under them are several bishops².

The chief dogmatical difference consists in a continued rejection of the œcumenical Council of *Ephesus* (431), and of the predicate Θεοτόκος, applied to the Virgin Mary. The Nestorians receive the two natures in Christ in this way,—they attribute independence to both, and thus, properly speaking, separate them into two persons, God and man. However, in order to retain the union of the two natures, they hold that they both existed under one visible person, but do not thereby effect any thing more than an

² Before 1551 there was only one patriarch. A schism, which then arose amongst them, caused the establishment of a second patriarchate. Since 1559, the proper Nestorian patriarch has had the name of *Elias*; and, since the separation, which the archbishop of *Gelu*, *Simeon Donha*, made from him in the year 1575, the patriarch of the second order has had, after the latter, the name of *Simeon*.

entirely external union, in which the Human, always altogether separated from the Godhead, is most prominent. As regards doctrine, they refer solely to Holy Scripture, as the only source of knowledge. They have it in the Syriac translation. According to Dr. Grant, they regard the Bible with the greatest reverence, and wish it to be spread amongst the people in a language which may be understood by all. The missionaries are, therefore, cordially received by them, the bishops and priests looking on them as welcome fellow-servants in the Word and doctrine, and cordially supporting them by their influence with the people. They have only three sacraments; viz. Baptism, the Lord's Supper, and Ordination. Other reports will add to these, Matrimony and Confession. There is, however, no Auricular Confession. With Baptism, which takes place 40 days after the birth of the infant, a sort of unction or Confirmation is connected. The tenets respecting purgatory are not received. The Church orders are only three: bishops, priests, and deacons, who are all allowed to marry. A bishop is never permitted to take any other animal food but eggs and milk. The dignity of patriarch and bishop being hereditary within certain families, even the mother who suckles the future patriarch is not allowed to take any meat. As they do not at Divine service make use of images, they have no crucifixes, but plain crosses. The worship is also exceed-

ingly simple. The call to the Church takes place at sunrise, by striking a board with a hammer. When entering the church, all take off their shoes, kiss first the door-posts or the threshold, then the Gospel lying on the altar, the cross, and the hand of the priest. After a prayer the mass commences. The priest reads, in the name of the congregation, a confession of sins, to which it responds AMEN. The qualifications which are necessary for communicants, consisting in abstaining from certain greater sins, are set forth, and those who do not possess them are warned not to partake of the Lord's Supper. The bread and wine having been consecrated, the priests bring the elements from the holy place, and the congregation salutes them with deep obeisances and crossings. The censer is then also used. One of the two priests carries the bread, and the other the wine, to the circle of the altar, where the communion takes place, of which the Nestorians admit all Christians to partake. The administration agrees, as well as much of the above, with the Protestant form. At last the blessing is read, and the book of the Gospel is offered for kissing. Before the holy place, where the consecration takes place, is a curtain, behind which none but the priests are allowed to look. The books which are used in the church are Syriac manuscripts, in the ancient Antiochian dialect. This language is understood only by the priests, having

in common intercourse long ago given way to the Arabic. The said manuscripts are written in Estrangelo characters.

The Nestorian Christians are distinguished by simplicity, both in a good and a bad sense. Their dispositions are pure and mild, yet brave against oppressors; but the people are ignorant and listless. *Grant*, however, and the other American missionaries, found all apt to learn, and as docile as children. It is with no common pleasure that one stops to contemplate this people, who, on account of their reverence for the Word of God, the simplicity of their worship, and the purity of their manners, are justly called the Protestants of the east.

There is a sect calling themselves, by way of distinction, *Chaldean* Christians, which appears to be a branch of the Nestorians. Three members of this sect visited Berlin in August, 1838; they gave out that they were natives of *Tebri*, the second commercial town in Persia, southwest from the Caspian Sea, near the lake Urmia, and that they had been sent by their bishop and the clergy in order to persuade the British and Foreign Bible Society in London to forward to them Bibles in their own language, and also, if possible, by other means render assistance to their Church. They were of humble station, poor, miserably attired, and very illiterate, except the youngest of them, a relative of the bishop, who had received some school educa-

tion. From answers to questions put to them, the following facts were ascertained. They have a patriarch at *Jerusalem*, whose next subordinate is the archbishop of *Diulamerk* (Dschulamerik), who generally, however, lives at *Kodschanes*, a village near the said city. Under him are five bishops. The priests receive the tithes, the surplus of which is applied to almsgiving. The priest alone has charge of the administration of the Church property, and of all ecclesiastical affairs. There are no Church penances. The inferior clergy marry, but only once. Their creed consists of twelve articles, each of them written by one of the Apostles. It is, however, properly speaking, the Apostolical Confession in twelve parts, but with certain peculiarities; as, for instance, the ridiculous one, that Christ was crucified on the fifth day of Pontius Pompejus. The creed affirms, that the Holy Ghost proceeds from the Father and the Son. They hold no sacrifice of the Mass, no transubstantiation, or worshipping of the bread and wine, and they give the Lord's Supper to the laity under both kinds. On Good-Friday only Communion takes place, of which children in their seventh year are permitted to partake. They do not worship saints, nor attribute any merit to works, nor allow the taking of oaths. In the churches none but plain crosses are to be found, and no crucifixes. There are two manuscript copies of the Holy Scripture in every church. Their Divine service

is very simple. The priest reads a passage from the Bible, which he afterwards expounds at great length. They sing hymns, too, on which they set considerable value. The priest concludes with the blessing. At prayer they do not kneel, but remain standing with their heads held down. The sign of the cross is not in use. Services on week-days are held, yet mostly for the old, sick, and infirm. With respect to fasting, they differ from the other Chaldean Christians in this, that they fast on Fridays only, and forty days before Easter; whereas the latter fast three times a-week, and fifty days before Easter. They have monasteries for monks, and convents for nuns³.

The Chaldean Christians who are in union with the Roman Catholic Church, live chiefly in Mesopotamia. In 1681, when the metropolitan of

³ This Report is extracted from *Rheinwald's Repertorium*, Vol. xxii. Part iii. pp. 275—282. The statement, however, cannot be entirely relied upon, because the Nestorians showed some embarrassment in giving the information, probably from a reluctance to disclose their connexion with the Roman Catholic Church when asking for support in Protestant countries. Their patriarch in Jerusalem is entered in the Romish *Calendarium*, as an adherent to the pope.

To the same people belonged *Christian Russam*, whom the Rev. C. J. Tornberg, of Upsal, met in London, 1837, in the autumn. The latter gentleman, an able orientalist, has written an interesting article in the periodical *Frey*, (published at Upsal,) Part vii. pp. 383—386, respecting this people, and setting forth that the Syriac language, more or less mixed, is spoken by them.

that place separated himself from his patriarch, a patriarchate was instituted by the pope in *Diarbekir* (Karamid), to which five (some say seven) dioceses belong, with about 2500 souls. The patriarch of Diarbekir is generally named *Joseph* (Mar-Jussuf). These united Chaldeans, or Roman Catholic Syrians, differ from the Roman Catholic Church only in using the Nestorian Church prayers, and the Syriac language as the liturgical one, in which also the said prayers are written. They have, however, exchanged the Nestorian saints for the Romish ones; and in the Lord's Supper the laity receive the bread alone, the cup being withheld from them. Their priests are frequently sent to them from the Romish Propaganda. Many Roman Catholic Christians, scattered throughout Mesopotamia, join these united Chaldeans and their patriarch. The British and Foreign Bible Society has caused a translation of the New Testament to be made for them into the Kurdish language.

The proselyting system of the Romanists is now-a-days carried out with great ardour, and it must consequently be in no inconsiderable activity among a people which retains so many features of Protestantism. Evangelical missionaries complain of it; and apostasies to Rome would no doubt have been more numerous, but for their firm opposition. History does not scruple to listen to anecdotes; and the following are amusing enough about the proceedings of a person whom

the missionaries call, in plain terms, "The man of sin." Some years ago a Jesuit offered to the Nestorian patriarch 10,000 dollars, provided he would acknowledge the supremacy of the pope ; but the patriarch answered, like Peter to Simon Magus : "Thy money perish with thee." Afterwards emissaries from Rome assured him, that if he would only turn Roman Catholic so far as to acknowledge the supremacy of the pope, he would not only be allowed to retain the patriarchate over the Nestorians, but should also have his territory increased with *all the Christians of the east*. The patriarch answered, after a higher authority : "Get thee hence, Satan !" The third trial was less serious than the two former. The pope has enjoined the Roman Catholics in that quarter to pray to *Nestorius* as one of the saints, although he has remained condemned for centuries, and to *anathematize* the Lutherans ; by which he means the missionaries, and those Nestorians who have refused to go over to the Roman Catholic Church. Even this attempt failed ; for the Nestorians look with indifference on that honour, which has been so lately bestowed on their founder : and the brother and appointed successor of the patriarch assured the Roman Catholics, that he deemed it an enviable distinction to be considered as belonging to the Lutherans.

The Nestorians are, indeed, superior to the eastern Christians in some points, but they share

with them also in the ignorance that prevails even among the priests. They are also more concerned about fasts and external observances, than about an inward and living godliness. The neglect of female education is also general. The endeavours of the Protestant missionaries to remove these defects are therefore the more beneficial, and are also accepted with heartfelt gratitude by the Nestorians. Their churches are opened for Sunday-schools. In *Ooromiaah* (Urumia) is a seminary even for girls; and in the villages of the less mountainous part of the country several schools have been opened. May the sparks of the holy fire, which from ancient time have been preserved in this Church, mount into full flame; and then, perhaps, she will be the hearth whence a returning warmth may be diffused over the east!

b. Thomas-Christians.

THE Thomas-Christians, who are not incorporated with the Romish Church, have 57 churches, with about 70,000 souls. They have Bibles and liturgical books in the same dialect of the Syriac language as the Nestorians; but the vernacular language is Malayic (Malayalim) or Malabarian. The liturgy agrees with the Antiochian one, which is commonly called that of Saint *James*. There is no mass in the liturgy. Neither do the Thomas-Christians know any

thing about transubstantiation, but lean to the Protestants as regards the doctrine of the holy Eucharist. They have three sacraments; viz. Baptism, the Lord's Supper, and Ordination. The liturgy is read with great rapidity, during which the priests now and then kneel, and make the sign of the cross, which is imitated by the congregation, who are occupied also during the whole time in reading or praying in their own language. The Gospel also has begun of late to be read in the churches in this language. On Maunday Thursday all partake of the Lord's Supper, after previous preparation by fasting. According to the Nestorian practice, the bread is mixed with salt and oil. It is dropped down, for consecration, through an aperture above the altar. Instead of wine, they use the juice of raisins mixed with water, or palm-wine. The priests (katanars) are allowed to marry even widows, and after the death of the first wife; but celibacy is more general among them. The metropolitan (metran) resides at *Kanderat*. He wears a splendid official dress of crimson silk, with a large gold cross. The fasts are very severe. Churching takes place on the 40th day after the birth of a boy, and on the 80th after that of a girl. Excommunication is much dreaded, and is not remitted after great crimes. All lawsuits and litigations are decided by the pastors and the elders; and excommunication is employed against those who challenge their

decisions. In order to be received again as a member of the Church, it is required that the delinquent shall acknowledge his offence upon his knees before the church door, at Divine service on a Sabbath or feast-day. Then the priests and the elders proceed to inquire into the crime of the excommunicated person, and his circumstances. Should he turn out to be wealthy, he is sentenced to pay a fine to the Church; if he is poor, then certain severe and humiliating labours are imposed upon him, as for example, pilgrimages. Then the bishop or the pastor gives him absolution in the face of the whole congregation. According to the practice of the primitive Church, love-feasts (*ἀγάπαι*) are held, in which they join together outside the church. After having received the priest's blessing, they recline in order to eat cakes and figs, which are distributed by the trustee. Frequently several thousands partake of these feasts. Poor girls are provided out of the Church funds with outfits for marriage. The Thomas-Christians belong to the class called *Nairi*, which constitutes the second degree of nobility in Malabar. They are very jealous of their rank and prerogatives; one of which is to ride on elephants. That Christianity has not penetrated their minds is proved by their keeping aloof from the lower classes of the people⁴. In other respects their morality

⁴ In this part of India the distinction of castes appears to be more severe than anywhere else.

is commendable. The people have a considerable share in the administration as well of the Church as of the State. Every parish constitutes a small commonwealth, governed by the pastor and four annually elected elders. Without the knowledge and assent of the congregation, no ordinations or absolutions can take place.

The Thomas-Christian congregations, which were united with the Roman Catholic Church, in consequence of the synod at *Diamper* (Udiamper, or Utriamporur), in 1599, and some subsequent violence, have preserved many of their peculiarities. Among other things, they use their own liturgy in the old Syriac language. Still they have received the seven sacraments. They have 97 churches, with about 90,000 souls; and there is a university at *Pulingunna* for the education of the clergy.

Different from these two classes of Thomas-Christians are the neighbouring Roman Catholic congregations in the *East Indies*, who read Divine service in the Latin language. The difference is that of an enemy. At the head of the missionary establishments of the Roman Catholic Church, which are said to enjoy the protection and support of the East India Company, are four apostolical vicars appointed by the pope himself. They are chosen by the *Congregatio de Propagandâ Fide*, and live at *Pondicherry*, *Verapoli*, *Bombay*, and *Agra*. In *Nepaul* is a prefect for the Romish

missionaries. Notwithstanding all accommodation in favour of heathenism, still their success is less than that of the evangelical missionaries of various denominations.

THE MONOPHYSITES, OR JACOBITES.

BESIDES the National Churches, which, contrary to the council of Chalcedon (451), confess the Monophysitic doctrine, there is a scattered Church of Monophysites, who live in Mesopotamia, Syria, and Persia, and are called *Jacobites*. They are so named from *Jacob Baradai*, (i. e. covered with rags, 541—578,) who took care of the somewhat decayed Monophysitic congregations in Mesopotamia and Syria, joining them together under a new and more solid Church polity. Their Church is governed by the patriarch of *Antioch*, who does not, however, reside in that city, but partly in the monastery of *Saphran*, near *Mardin*, a town to the north-west of *Mossoul*, and partly at *Dschulamerik*; and by his subordinate *Maphrian*, or Primate of *Tagrit*, a town in Mesopotamia, who resides in *St. Matthew's* monastery, near *Mossoul*. The dioceses are stated to be 21 in number. The Jacobites live scattered over the following places, viz. in *Mossoul* 500, in *Mardin* and the adjacent district 1500, in *Diarbekir* 700, in *Orfa* 300, in *Kharpat* and its neighbourhood 800, in *Hamah* in Syria 40, in *Hems* 200, in

Damascus and the places adjacent 145, in *Tiflis* and the adjacent part of *Kurdistan* 300, in the mountainous district of *Taurus* 6000; making in all, 10,485 families. There are, besides, some Jacobite monasteries, the neighbouring inhabitants of which, consisting of 2300 families, have also ministers from amongst the Jacobites⁵. With respect to matters of belief, the Jacobites hold only one nature in Christ; namely, the Divine. They are uncultivated and ignorant. According to a report of *Assemanes*, they take meat after sunset on the usual fast-days, Wednesday and Friday, contrary to the common practice in Eastern Christendom. Their Church-language is the Syriac; the manuscripts, however, of their Bible and liturgical books are so far different from those of the Chaldean Christians, that they are not written like these, in Estrangelo, but in Syriac characters. They themselves speak Arabic. A small portion of the Jacobites have united themselves with the Roman Catholic Church, and are under a patriarch of their own, in *Aleppo*. Of these united Jacobites, 800 families live in *Aleppo*, in *Bagdad* 50, in *Mossoul* and the adjacent district 200, in *Mardin* 220, in *Diarbekir* 125, in *Damascus* 50; making in all, 1445 families.

⁵ These statements are from the American priest and missionary *Southgate*, who received them from the Jacobite patriarch himself. His travels through Armenia, Kurdistan, Persia, and Mesopotamia, were published in London in 1840.

Great animosity prevails between the Jacobites and the Chaldean Christians.

THE MARONITES, OR MONOTHELETES.

THE Monotheletic doctrine is a consistent development of the Monophysitic. Since it was condemned in the sixth œcumenic council (*Trullanum primum*) in the year 680, at Constantinople, under the emperor *Constantinus Pogonatus*, a small flock of the oppressed sect joined together in Syria, about the monastery on Lebanon, which bore the name of the holy *Maro*, an abbot in the sixth century. They elected their own patriarch of *Antioch*. The first one was *Johannes Maro* (+ 701). He brought this people to the peculiar state of being industrious labourers, as well as brave, and for their defence trained up soldiers, for which character they have since been distinguished. It is supposed that the Maronites were early joined by the *Latins*, i. e. the adherents of the pope, who were persecuted by the *Melchites*, a party attached to the emperor. They received the name Maronites from the monastery about which they had fixed their habitations, and defended their independence against Greeks and Mahometans. Up to the time of the Crusades, they retained their Monotheletic doctrine and ecclesiastical separatism ; but having then come in contact with the Roman Catholic Church, they entered into union with her in 1182. This con-

nexion, lax at first, became, in 1445, a more close and stable union. The patriarch (Batrak) is elected by the bishops; but he is confirmed by the legate of the pope, on Lebanon, who resides in the monastery of *Arctura*. Having still the name of patriarch of *Antioch*, he is always called *Petrus*, probably in consequence of this union with Rome. He lives in the monastery of *Deir al Schafi*, on Lebanon. Under him are seventeen bishops; of whom two reside at *Aleppo*, two in *Mesopotamia*, one at *Beirut*, and the rest reside with him in the said monastery, or in *Mar Ephraim*. Pope *Gregory XIII.* established, in 1584, a Maronitic college at Rome, from which most of the Maronitic priests proceed to their ministry. On condition of acknowledging the supremacy of the Pope, the Maronites have acquired considerable independence in their Church polity. With respect to doctrine, they have apparently given up the Monotheletic opinion, and received the true dogma; but it is possible, that, within their own community, they still hold the opinion, that there is but one will in Christ. As to worship and Church polity, they have preserved their peculiar notions. The Lord's Supper is administered to the laity under both kinds. Instead of the host, they use common bread, but unleavened. They do not preserve what is consecrated. The officiating priest having partaken thereof, breaks the rest into small pieces, puts it into the cup with the wine, and

hands it in a spoon to the communicants. In the Liturgy and administration of the mass, they differ greatly from the Romish Church. They read the mass in the old Syriac language, excepting the Gospels, which are read in the Arabic language as spoken by the people; and an old Liturgy is then used. They reject private mass. The priest is allowed to marry, but upon condition that he marries only once, and then a virgin. The fasts differ also from those of the Roman Catholics.

Their regular habitations are in the remotest valleys and highest mountains of Lebanon, and only a few have settled in the other parts of Syria (particularly in the Paschalicates of *Aleppo*, *Damascus*, and *Tripoli*) and in *Cyprus*. The Maronite is at once an agriculturist and a soldier. Although they are obliged to pay a tribute, which is levied yearly according to the state of their harvest, yet this is the only proof of their subjection to Turkish dominion; for they live according to their old laws and customs as a people both free and brave, and always prepared for war. When the Maronites lived united among themselves, the Turks durst not force their way into the mountainous districts; and when a common enemy aroused the mountaineers to forget their private disputes, they generally gained the victory over him. However, at the end of the 16th century, under the reign of *Amurath III.*, the Maronites and Druses were

compelled to submit to the Turks. Afterwards they found a still more powerful master in *Mehemed Ali* and his son ; but they have now again become subjects of the weak, but cunning and cruel, Turkish government. Out of a population of from 200,000 to 220,000, they are able to raise an army of from 30,000 to 40,000 men. Every man carries arms, even in time of peace. The priests and monks only are exempted from military service. The clergy live partly by handiwork, partly upon donations. They are much respected, and are honoured by kissing of hands. The Maronites live unmolested as regards their worship. Every village has a chapel with a bell ; which, otherwise, is not allowed in the Turkish empire. The mockery of allowing wooden bells only has ceased. They wear also the green turban, a privilege which else belongs to the Turks alone. There are amongst them several bishops, who live plainly, and as monks in monasteries, from which they are also chosen. With the patriarch at their head, they observe a severe discipline ; so that it frequently happens, that Church punishments are inflicted, and that priests and monks are suspended. On Lebanon are 200 Maronitic monasteries, which are inhabited by from 20,000 to 25,000 ecclesiastics, partly monks, partly nuns, who also observe with great strictness the rule of St. Anthony, except some few monasteries belonging to other orders. The monks maintain themselves by agriculture and

vine-dressing. Meat is never eaten in the monasteries; but fasting and praying are frequent. The nunneries are generally situated close to the monasteries, without any risk as regards morality. Even the nuns lead a very laborious life⁶.

With their neighbours the *Druses*, also a brave people, fond of liberty, who inhabit Lebanon and Anti-Lebanon, being 160,000 (some say only 83,000) in number, the Maronites lived formerly in a friendly, although subordinate connexion, and in mutual alliance during military operations. But, at the latter end of 1841, a violent and angry conflict, excited perhaps by European politics, arose between them, which certainly will for a long time to come alienate the minds of the parties from one another, even should the dissension be outwardly composed. It was owing, no doubt, to this disunion between the people of Lebanon, that the Turks were able, at the end of 1842, to conquer the Druses by means of corruption and force of arms, after the latter had reduced the strength of the Maronites. The Druses, of Arabic origin, belong to that Mahometan sect which respects *Hakem*, an

⁶ We had in Sweden, in the last century, very correct information respecting the Maronites, for which we are indebted to our celebrated orientalist *Matthias Norberg*. However, the frequent movements that take place in Syria in these days change the state of things continually, and consequently also that of ecclesiastical affairs. *Lamartine* has given in his *Travels*, a striking description of the Maronites.



Egyptian calif, who lived about A.D. 1000, and who came forward as a new prophet, with a doctrine composed of a mixture of Mahometanism and Christianity, disfigured by Manicheism. From this mingling of the two religions together, might be explained what is reported of them; namely, that they perform their worship at one time in Mahometan mosques, and at another in Christian churches. The licentiousness of heathenism is also, to a great extent, an ingredient in their so-called religion. Divine service, prayer meetings, and fasting, are not in use among them. Pious persons exercise a sort of mysteries, not unlike the Eleusinian ones. At present they are an object for the converting zeal of the English Episcopal Church. The Roman Catholic Church, however, does not neglect to entice the other Christian confessions in Syria by means of the Maronites ⁷.

⁷ We add here a statement of the population of Syria in 1840, as reported by *Ferdinand Perrier*, an accomplished young Frenchman, who seems to have well informed himself on the spot. Natives, or Arabs, 1,350,000; Christians, 870,000; Turks, 360,000; Druses, 83,000; Metuales, 38,000; Jews, 27,000; Ismaelites, Turkomans, Kurds, and other smaller idolatrous tribes, 100,000: total, 2,828,000. In *Révue des Deux Mondes*, tom. xxx. 3 livraison, Paris, 1842, is an interesting article about the Maronites and Druses, headed, *Situation de Liban*. The story about the Druses having their origin from the French, who fled to Lebanon under the Crusades, is here refuted.

JERUSALEM AND ITS PROTESTANT BISHOPRIC.

NEVER will a Christian cease to take an interest in the land which God promised to the descendants of the father of the faithful, and to which He brought them by a miraculous direction; where the figurative service was celebrated, where the temple of Jehovah stood, and where the promises and prophecies were revealed; where *David* wedded the thrilling tones of his harp to the Psalms, which have ever since given vent to sorrow and to joy, to repentance, and trust in God; where *Solomon* uttered the remarkable sentences of wisdom; where the holy Prophets preached the counsels of God, and announced the tidings of the Lord, "who should come to his temple;" where a people has set forth, in a small compass, the history of the world; has been a type for the generations of good and evil; has been an instructive witness, both for time past and time to come, "that righteousness exalteth a nation, but sin is a reproach to any people;" where, above all, "in the fulness of time," the God-man Jesus Christ was born, walked about doing miracles of mercy; taught, suffered, died, rose, instituted the kingdom of heaven on earth, and ascended in order to govern the same from heaven. Hence Christianity proceeded to save all nations, generations, and tongues, on earth. Thither, in imagination or in reality, has love journeyed as

a pilgrim, in order to trace the "beautiful feet" of Him who had prepared peace and "published peace;" or, thither have the troops of chivalry repaired to wrest from the hands of unbelief the inheritance of faith. But the promised land, although again conquered and retained by these unhallowed hands, has constantly been the object of the visits of the ascetic and the pious scholar. Our Runic stones and chronicles bear witness of Jerusalem-pilgrims (Jorsalafarare); and the precious stores of information respecting the holy places, have been increased by the narratives of our countrymen who have travelled thither—*Eneman, Höpken, Carleson, Forskåhl, Hasselgvist, and Berggren.*

While those attractions have continued, new causes have drawn public attention to the Holy Land. Europe has thrust the war from herself to Asia, where, in all probability, the decisive contest for supremacy will take place. The two principal Churches will also meet there in hostile attitude, with power and with artifice, while the third Church seeks for the triumph of the truth. The signs of the times bear more and more on the prophecy respecting the conversion of the Jews; a secret affection also draws the wanderers to their mother country, where perhaps, also, their conversion will chiefly be brought about. Attention is consequently steadily directed towards the East, and especially towards the promised land; and, above all, toward the

holy city, to the centre of the world, demonstrably with much more reason than Delphi, *Umbilicus terræ*^s.

^s Our time has been so fortunate as to see the many geographical disputes respecting the locality of Palestine, and particularly respecting the topography of Jerusalem, almost satisfactorily settled by a learned traveller. The journey was undertaken, after previous protracted preparatory studies, by Dr. *E. Robinson*, Professor of Biblical Literature at the Union Theological Seminary of New York, who associated himself with his countryman, the missionary *E. Smith*, for many years a resident in the East, and well acquainted with the customs and language of the Arabs. In order to determine what credit was due to the stories current in these places, Robinson classified them according to three different epochs. The first commenced with the fourth century, when foreign influence gained ground, and changed the domestic tradition. The second falls in with the glorious exploits of the Crusades, in the 12th and 13th centuries, when a new flood of tradition was let in. The third commences at the time when European travellers examined the archives of the monasteries, and published to the world a mass of statements, upon which no dependence could be placed. Our travellers, however, have endeavoured to trace the primitive state of things, as it was before all these movements, and to find out the original names of the places, from those given to them by the inhabitants. In many instances their endeavours have been crowned with success. This work has been published at *Halle* and *London*, in 3 vols., entitled, "Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa; a Journal of Travels in the year 1838, by *E. Robinson* and *E. Smith*, undertaken in reference to Biblical Geography; drawn up from the Original Diaries, with Historical Illustrations, by *Edward Robinson*." With new maps and plans, 1841." The periodicals of England and Germany vie with each other in praise of this work. Among the reviews, that of *J. Olshausen*, commenced in *Jahrbücher der Litteratur* (Wien, 1842), 98 vol., seems to be of great value, as also that in *Tholuck's Anzeiger*. In the Swedish language

To the native Christians of Jerusalem and Palestine many Christians joined themselves from the east and west, both at the period of the Crusades, and afterwards during the dominion of the Arabs and Osmands, part of whom settled there permanently. Churches and monasteries were erected in such places as history or tradition had marked out as being connected with some sacred event. Afterwards, Evangelical Christians also arrived, and among them missionaries to the Christians of the east and Jews residing there. The inhabitants of the city are computed at 3500 Christians, 3000 Jews, and 4500 Mahometans, who live each in a separate district of the city. The houses of the Christians occupy the western part, between the Latin monastery and the great Armenian one, including the church of the Holy Sepulchre. The Arabic language is prevalent also among the Christians. The Christians who observe the rites of the Greek Church, about 2000 in number, have permission to hold their service in the Arabic language, and have native priests of their own. In this community, however, are also to be found Greeks, properly so called, particularly from the Archipelago. They have altogether eight monasteries, with 60 monks, and five nunneries, with 35 nuns. In the vicinity of the city

we have the valuable work of Professor *W. F. Palmblad*, *Palæstina*, in the third edition of which, Upsal, 1842, the above-mentioned book of travels has been made use of.

are, besides, four Greek monasteries. All of them are under three vicars for the patriarch of *Jerusalem*, who resides himself generally at Constantinople. These vicars are bishops from the province, who live in the great monastery near the church of the Holy Sepulchre, and who, with the Archimandrite of the monastery, constitute a council. The *Armenians* have a large and splendid monastery on Mount Zion, and a small one in the house which is said to have belonged to *Caiaphas*, both of them inhabited by monks ; there is likewise a nunnery. Besides those who belong to the monasteries, most of the Armenians here are strangers carrying on trade. Among the monasteries of the eastern confessions, there are, besides, one *Coptic*, one *Abyssinian*, and one *Jacobite*. Christians of the *Latin* Church live close to the Latin monastery, on which they are dependent for support, as they get their living partly by making crosses and rosaries, partly by alms from the monastery. The Latin monastery in Jerusalem, as well as all others in the Holy Land, is inhabited by Franciscans (*fratres minores ab observantiâ*); there are from 40 to 50 monks, half Italians and half Spaniards, and this monastery is distinguished above all other Roman Catholic monasteries in the east. There resides the principal of all these monasteries, the said abbot having the title of "The Guardian of Mount Zion, and Custos of the Holy Land." He is always an Italian, and is appointed, or, at least,

confirmed at Rome for three years. Next to him is a vicar, and, for secular affairs, a procurator ; the latter being always a Spaniard, appointed for life. These three functionaries, and three other monks (*patres discreti*) constitute the so-called *Discretorium*, the administrative council. The yearly expenditure of the monasteries in the Holy Land amounts to 40,000 Spanish dollars, including 7000 piasters as a tribute to the government. These expenses are mostly defrayed by voluntary contributions and the donations of pilgrims. Connected with the Roman Catholic monastery are several others, scattered all over the east. In *Bethlehem* and *Nazareth*⁹ the monks are Italians and Spaniards, in equal number ; in *Jaffa*, *Ramleh*, and *St. Johannes*, all are Spaniards, and in the others all Italians. The number of the monks is about 200. Of these separate communities, Greeks, Latins, Armenians, and Copts, have chapels of their own in the church of the Holy Sepulchre. The three former have also monastic dwellings within the walls of this church, for the use of such monks as are placed there, in order to perform the regular Divine service. The Latin monks are relieved every three months. The church is built in the form of a rotunda, and in the walls round the sepulchre are niches with altars, for those Oriental Christians who are not provided with chapels of

9 In *Robinson's Travels* the name given is *en-Nasirah*.

their own in the church, viz. Abyssinians, Jacobites, Nestorians, and Maronites. But they seldom perform Divine service there. At the entrance Greeks keep watch within, and Turks without, and every pilgrim who enters must give a contribution to the Sultan. The congregation is numerous, particularly at Easter. On Easter-eve the Greeks, and other Oriental Christians, arrange the so-called spectacle of the Greek fire, which is designed to be figurative of the pouring out of the Holy Ghost. By an artificial arrangement, a small flame suddenly breaks out from the darkness of the Holy Sepulchre, which is hailed with enthusiastic applause by the mixed multitude of Christians, Turks, and Jews. The monks themselves, however, do not assert that the present sepulchre is any thing but an imitation of the real one. All the proprietors of it have for a long time lived in mutual hatred, particularly the Greeks and Latins, whose implacable enmity continually occasions quarrels and bitter complaints. The Greeks, however, have the best of it, partly through their acuteness, partly through the superior number of pilgrims, and the proximity of those countries from which assistance may be obtained. During the last European war, the Latins were almost forgotten. The number of their pilgrims declined continually, and consequently their income. The Greeks availed themselves of the opportunity to take possession, by degrees, of several holy places

in and about the church of the Holy Sepulchre, and in Bethlehem, which had hitherto belonged to the Latins. Although the latter have done every thing in their power to recover their possessions, they have not as yet succeeded ¹.

Among the remarkable events of the present time, is the establishment of a *Protestant bishopric in Jerusalem*. The time was particularly favourable; for, the decline of the Turkish empire has rendered paramount the influence of the great European powers, which ought not to be used for secular purposes only, but also for the furtherance of Christianity. The Christian sects scattered throughout Palestine, might ally themselves to a Protestant ecclesiastical institution of this sort, or else the said institution may become a mission, which will exercise its influence on those sects. Moreover, the Protestants of the country will in this institution find a support against persecution, an opportunity of attending Divine service, and the hope of procuring education for their children, as well as an hospital for their sick. For the conversion of the Jews this institution is particularly suitable, and it has therefore been supported with a large sum by *the Society for the Conversion of the Jews* in England, established in the year 1809. There are also many resident Jews in Jerusalem, and others

¹ The present government of Spain has renounced its privileges in the Holy Land to annoy the pope; but also, probably, to save expense.

are constantly arriving, in order to end their days there. It was consequently worthy of the two greatest Protestant powers, England and Prussia, to unite in this noble undertaking. The present king of Prussia took the first step in the matter. The Prussian decree, of the 6th September, 1841, announced that an evangelical bishopric was about to be established by the English Crown and Church, for which the king would defray half of the expense with 15,000*l*. The Archbishop of Canterbury has published a short official document respecting this bishopric², stating that "his majesty, the king of Prussia, in making this proposal, had in view not only the great advantages to be derived from its adoption with reference to the conversion of the Jews, but also the spiritual superintendence and care of such of his own subjects as might be disposed to take up their abode in Palestine, and to join themselves to the Church so formed at Jerusalem. There is reason to expect that a considerable number of German as well as English Christians will be attracted to the Holy Land by the influence of strong religious feelings."

The principal object for which the bishop has been appointed, is to establish a new religious colony in the Holy Land, consisting partly of Germans and partly of Englishmen. The Arch-

² Statement of Proceedings relating to the Establishment of a Bishopric of the United Church of England and Ireland in Jerusalem. Published by Authority. London, 1841.

bishop of Canterbury, having first consulted the bishops who attended the convocation in August, 1841, concurred with the proposal of the king of Prussia, and was authorized by act of Parliament to carry it into effect. He considered that the accomplishment of the proposed plan would "lead the way to an essential unity of discipline, as well as of doctrine, between the Church of England and *the less perfectly constituted of the Protestant Churches of Europe*;" and also that it would "be the means of establishing relations of amity between the United Church of England and Ireland and the ancient Churches of the east, strengthening them against the encroachments of the see of Rome, and preparing the way for their purification, in some cases from serious errors (those of the Nestorians and Jacobites), in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of Gospel truth and grace (the orthodox Greek Church)." It was also imagined, "that the spectacle of a Church, freed from those errors and imperfections, planted in the holy city (by the English Church in connexion with the German Church communities), and holding a pure faith in the unity of the Spirit, and in the bond of peace, would naturally attract the notice of the Jewish nation throughout the world, and would centralize, as it were, the desultory efforts which are making for their conversion." By virtue of the authority

thus given to him by act of Parliament, the archbishop consecrated the Reverend Doctor *Michael Solomon Alexander*, in the beginning of November, 1841, a bishop of the United Church of England and Ireland, to reside at Jerusalem. With respect to the material arrangements agreed to, and the plan which was laid down for the duties of the new bishop, the above cited document contains the following particulars:—

The endowment of the bishopric shall be 1200*l.* yearly, half of which sum will be paid by the annual interest of the 15,000*l.* granted by his majesty the king of Prussia, and the other half by the interest of a similar sum, which it is hoped will be raised by *voluntary contributions* in England³. This capital of 30,000*l.* shall, at the first opportunity, be invested in land situate in Palestine. Thereby it is calculated, that the institution will be a durable one, and that the bishop of Jerusalem will, as regards his income, be independent of his spiritual superiors in England. “He is to be nominated alternately by the crowns of England and Prussia, the archbishop having *the absolute right of veto with respect to those nominated by the Prussian crown.*” “The bishop will be subject to the archbishop of Canterbury, as his metropolitan, until the local circumstances of his bishopric shall be such

³ The Society for the Conversion of the Jews is said to have contributed one moiety of the same.

as to make it expedient, in the opinion of the bishops of that united Church, to establish some other relation." "His spiritual jurisdiction will extend over the English clergy and congregations, and over those who may join his Church, and place themselves under his episcopal authority in Palestine; and, for the present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such jurisdiction being exercised, as nearly as may be, according to the laws, canons, and customs of the Church of England; the bishop having power to frame, with the consent of the metropolitan, particular rules and orders for the peculiar wants of his people." "A college is to be established at Jerusalem, under the bishop, whose chaplain will be its first principal. Its primary object will be, the education of Jewish converts; but the bishop will be authorized to receive into it Druses and other Gentile converts; and if the funds of the college should be sufficient, Oriental Christians may be admitted: but clerical members of the orthodox Greek Church will be received into the college only with the express consent of their spiritual superiors, and for a subsidiary purpose. The religious instruction given in the college will be in strict conformity with the doctrines of the United Church of England and Ireland." "Congregations, consisting of Protestants of the German tongue, residing within the limits of

the bishop's jurisdiction, and willing to submit to it, will be under the care of German clergymen ordained by him for that purpose, according to the ritual of the English Church." Before being ordained, they must sign the Thirty-nine Articles of the said Church, and also "exhibit to the bishop a certificate of their having subscribed, before some competent authority, the Confession of Augsburg."

They will perform Divine service "in the German language, according to the forms of their national liturgy (the Prussian Agenda?), compiled from the ancient liturgies, agreeing in *all* points of doctrine with the liturgy of the English Church, and sanctioned by the bishop with consent of the metropolitan." "The rite of Confirmation will be administered by the bishop to the catechumens of the *German* congregations, according to the form used in the *English* Church." "The chief missionary care of the bishop will be directed to the conversion of the Jews, to their protection, and their useful employment." With respect to the Oriental Christians, the new bishop "will establish and maintain, as far as in him lies, relations of Christian charity with other Churches represented at Jerusalem, and in particular with the orthodox Greek Church; taking special care to convince them, that the Church of England does not wish to disturb, or divide, or interfere with

them; but that she is ready, in the spirit of Christian love, to render them such offices of friendship as they may be willing to receive."

For this purpose the bishop was supplied with a letter commendatory from the Primate of all England to "the Prelates and Bishops of the ancient and apostolic Churches in Syria and the countries adjacent;" which letter, in Greek and English, is subjoined to the fore-cited statement. It has been remarked, that in the Greek letter it is said, that the jurisdiction of bishop *Alexander* shall extend "over the clergymen and laymen of our Church which are sojourning there, and in adjacent countries" (ἐπὶ πᾶσι τοῖς τῆς ἡμετέρας Ἐκκλησίας κληρικοῖς καὶ λαϊκοῖς, τοῖς ἐκεῖ μετοικοῦσι, καὶ ἐν ταῖς ὁμόροις χώραις). But in the English letter it runs thus: "over the clergy and congregations of our Church, which are now, or which hereafter may be, established in the countries above-mentioned." The latter version has been thought to proceed rather too far.

The general tenor of both the letters appears to aim at a mutual exchange of due reverence and honour between bishop *Alexander* and the oriental prelates; and it is expected, that the contrast of this proceeding on the part of the Primate of England, with that observed by the pope, will make an impression on the Eastern Church in favour of the Church of England. While the Church of Rome is con-

tinually making presumptuous attempts at encroachment, "the two great Protestant powers of Europe will have planted a Church in the midst of them, the bishop of which is specially charged not to entrench upon the spiritual rights and liberties of those Churches; but to confine himself to the care of those over whom *they* cannot rightfully claim any jurisdiction; and to maintain with them a friendly intercourse of good offices; assisting them, so far as they may desire such assistance, in the work of Christian education; and presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine, and apostolical in discipline." The choice of the person selected for this office is admitted on all hands to be a good one; for the bishop, Dr. *Alexander*, was born a Jew, in the kingdom of Prussia, and became a convert to Christianity upon full consideration, and after long and anxious reflection. Of late, he has been distinguished as Professor of the Hebrew and Rabbinical languages at *King's College*, London. He arrived at Jerusalem on the 21st of January, 1842, and preached his first sermon there on the 23rd of the same month, taking for his text, *Isaiah* lxx. 13. Every unprejudiced Christian wishes him well, and invokes the blessing of God on a work which brings one's thoughts and feelings back to the ever-memorable place of those events on

which the salvation of the world depends. However, both the institution itself, and the manner in which it was carried out, have not escaped reprehension. The *Puseyites* of England consider the Greek Church, venerable as she is in their opinion, to suffer encroachment on her territory; the Protestantism of England is not severe enough for them, and they tolerate still less that of the continent. In Germany the above-mentioned rather unexpected expression of the Archbishop of Canterbury, concerning the rest of the protestant Churches, did not give satisfaction. But when objecting to the balance, as regards the functions of the bishop, inclining to the English side, the Germans have neglected to bear in mind that nothing would have come of the proposal of the king of Prussia, without this concession to England; for, her influence with the Turkish government was absolutely necessary. Suspicious persons, however, who want to find wrong motives in every thing, will see in the connexion of the king of Prussia with England in this undertaking, and in his visit there on account of the baptism of the Prince of Wales, the forerunner of the remodelling of the Prussian Church in accordance with the English. Such an attempt was certainly made at the beginning of the last century, and was carried on with great ardour by *Jablonsky*, chaplain to king *Frederick I.*, and was encouraged by the Archbishop of York, Dr.

Sharp; but it fell to the ground on the death of the king in 1713. What a sovereign might then have effected, will now, no doubt, be impracticable; it is, at any rate, not likely.

When Prussia and England established the bishopric at Jerusalem, they entered into a negotiation with the Sublime Porte, in order to procure for the Evangelical Christians in the Turkish empire, particularly in Palestine and Syria, the same privileges which the Latin and Greek Christians enjoy there. The Churches of the latter are protected by virtue of former treaties, and they live in the full enjoyment of their political rights. The Greek Church stands, besides, under the protection of the emperor of Russia, and the Roman Catholic under that of the two great Roman Catholic powers, particularly France, by which this protection is looked upon and exercised as an old right. The Evangelical Church alone was in want of such protection. This want appears now to be removed, and a new dawn seems to be rising over her in the east⁴.

⁴ Complete information respecting the bishopric at Jerusalem, with documents subjoined, is to be found in the official pamphlet, which was published in Berlin in 1842, with the title, *Das Evangelische Bisthum in Jerusalem*. The first section, in particular, viz. *Des Königs Gedanke*, is masterly for its matter and style.

THE JEWS.

It is one of the signs of the times, that the Jews have given up a great deal of their perseverance and obstinacy with respect to their old polity. Their power and influence, arising from their wealth, is greater than ever. It depends now on this formerly oppressed people, whether war shall be carried on or suppressed, whether national debts shall be paid or not. In the liberalism and levity of the times, the genius of the Jew has taken an active part, and *Börne, Heine, &c.* have been the most prominent among such speculators. In France they have thriven, for Christian decency has been banished from that country by the revolutions. In Germany, again, the Jews have taken part in philosophical speculation and science in general. One might have expected, what has also taken place, that dissensions should arise within the synagogue, in consequence of these movements, so foreign to the ordinary inflexibility of Judaism. The Polish Jews alone, constituting a fourth part of the whole people, observe rigorously the old Rabbinical laws, estimate the Talmud highly, and feel great displeasure at the liberalism of their countrymen in France and Germany. In practical England, several well-educated Jews have contented themselves with secession from the old synagogue, rejecting the

Talmud, and returning to Judaism according to Moses. So did *Goldsmidt*, and some of his influential countrymen, in London, in 1841.

In Germany, again, where science is all-powerful, several of the well-educated Jews have united themselves, in order to bring this state of disunion into a Judaism more accordant with the times⁵. The spirit is also that of the very Judaism which has been formed in the schools of German philosophers and so-called theologians, and afterwards fostered and excited by the scientific character of this age. It is supposed by this school that science, received into the service of the national religion, will open the *via media* between the formal Talmudism, which still occasionally manifests itself as a relic of past times, and a superficial spirit of innovation, which pretends, in an unhistorical and unscientific manner, to reject, as useless, the works of 'Talmudic and Rabbinic antiquity. They strive to procure for the Scriptures of the Old Testament that authority which is due to them, as being the firm and eternal foundation of the religious institution, for which purpose they do not scruple to make use of the critical works of Protestant theologians respecting the authenticity of sepa-

⁵ The learned Jews publish several periodicals in Germany, as *Wissenschaftliche Zeitschrift für Jüdische Theologie*, by Dr. A. Geiger, *Das Füllhorn*, by Rosenfeld, *Der Jude*, by Rieser, *Sulamith*, etc. Besides the Editors, the following names are well known, viz. *Zung*, *Jost*, *Munk*, *Salomo*, *Steinheim*, etc.

rate parts of Scripture, the time of their authorship, &c. the results of which are applied. Then they acknowledge the principle of tradition, to which the whole Talmudic and Rabbinic one owes its origin, yet so as to be deemed at the same time the principle of continual progress and development according to the times. They observe, with respect to Christianity, a prudent and cautious position, provided the heat of controversy against individual antagonists does not carry them away. They acknowledge that Christianity has greatly conduced to civilization, and would fain attribute this to the influence which Christianity has received from Judaism, because of its being a fresh branch of the true religious tree, on account of its origin, in spite of its degeneracy. Without pronouncing, or expressly admitting it, the better part of the Jews assume a great deal of Christianity, in particular of Protestantism, which they regard as being in accordance with the demands of the time, and advantageous to the synagogue. The rabbies call themselves "Ecclesiastics" (in German, "Geistliche"), and wear the usual clerical dress⁶. They consider the sermon to be a principal part of their service, and, accordingly, several collections of homilies have been published by them in Germany. A rite of Confirmation has been introduced. Sunday-schools

⁶ Even in Sweden the rabbies wear a clerical dress, and preach in the German language.

are in use, as conducing to national education. Should they even occasionally give us to understand that they consider the dissensions within the Christian Church as a symptom of the embryo of dissolution, with which she is supposed to be pregnant, still we cannot help regarding with satisfaction the present improved apparent state of things among the Jews. As regards the destinies of their own nation, these moderate reformers express their opinion that this people has, by God's providence, been exposed to affliction, and has been scattered abroad, in order to become the element of a new spiritual life, which will gradually penetrate that world which is now alienated from Him. In the course of history, they have consequently to fulfil this *calling of the Messiah*. This is, indeed, an idealizing of the waiting for the Messiah; whereas, the Jewish liberalism rejects that waiting. The same writers insist also, of course, on the Jews being placed on an equal footing with Christians, as regards their civil rights.

We shall not here enter on the question, whether the civil emancipation of the Jews is just or prudent. The thing is steadily going on, favoured by the influence of milder opinions, as well as by a species of indifference on the part of Christians.

In *Sweden*, the estates of the realm, at the diet of 1834-35, petitioned the crown to issue

more liberal statutes in favour of the Jews, than those now in force. When the king, therefore, in the year 1838, issued an enactment in that spirit, strange to say, the very same newspapers which had before advocated the extension of greater privileges to the Jews, began now to agitate the public mind against that statute, insomuch that a riot took place in the capital. The result of this was the issuing of a new statute, by which almost the "status quo ante bellum" was restored. Our Jews, however, seem to be well enough content with their money transactions, and do not appear to be very anxious to obtain greater civil rights.

In *England*, where you will see Jews knighted, created baronets, and appointed to civil offices, and in *Prussia*, where their rights are very considerable, the exertions to convert them to Christianity are greater than in other countries. The *Society for spreading Christianity among the Jews* is flourishing, and its activity is increasing. It has chapels in London and Liverpool, in which Divine service is read in Hebrew; is erecting schools for Jewish children; is sending missionaries throughout Europe, North Africa, Palestine, and Syria, and has auxiliary societies in *France*, *Holland*, and *Germany*. Bibles are published at its printing-offices, some in pure Hebrew, others in Jewish Polish and Jewish Spanish, and the New Testament in Hebrew. It also publishes periodical accounts

of its proceedings, and of their results. In *Berlin* a similar society was founded in the year 1822, which has several auxiliaries. Divine service for Jews was first performed there in 1834. In *Basil*, so famous for the interest which it takes in all pious enterprizes, a society for the same purpose has also been established; and likewise in *Toulouse*, *Strasburg*, etc. The North Americans are as little behind the nations of the old world in this respect, as in every other Christian undertaking. In *Boston* this work commenced in 1819, in *New York* in 1820, and it continues to be carried on with great activity. The cause is specially crowned with success, whenever converted Jews are employed to teach their countrymen. Christian charity will find abundant reason to admire the counsels of God, and to look forward to the fulfilling of those promises respecting Israel, which are recorded in the beautiful eleventh chapter of the Epistle to the Romans.

The year 1840 was one of great importance to the Jews in Western Asia, as well as in Poland and European Turkey, because it was expected, according to the predictions of several learned rabbies, that the Messiah would make his appearance in the course of that year; and many of the Jews declared that they should feel themselves inclined to acknowledge Jesus of Nazareth to be the promised Messiah, in the event of this time passing by, without the fulfil-

ment of the promise. The former, however, has no doubt failed as much as the latter.

They live still in the east in the same insecurity and under the same oppression to which they have so long been exposed. This was exemplified lately in the persecution against the Jews in Damascus, on account of the suspicion that they kidnapped and murdered Christian or Mahomedan children, in order to mix their blood in their unleavened bread ; and it is said to be not uncommon in Turkish and Persian countries for the same suspicion to arise, when a child is lost, and that the irritation is not allayed without bloody sacrifices, demanded by an exasperated mob, or accommodating authorities⁷.

THE SAMARITANS.

THE only remnant of this people now known to exist, is a small number of 150 persons, residing in the south-west part of the town of *Nabulus* (Neapolis), the old *Sichem*. To the north of the town is Mount *Ebal*, to the south is *Gerizim*. The Samaritans speak Arabic, but have several prayer-books, commentaries on the Bible, &c. in their old language and writing, the latter being called *el-Ebri* (the Hebrew), to distinguish it from that used by the Jews, which is

⁷ Respecting modern Judaism, and its deviations from Moses and the Prophets, Dr. A. M'Caul's *Nethivoth Olam* will repay perusal.

called *el-Kaschari*. They have also a copy of the first volume of the London Polyglott, and the priest has acknowledged the correctness of the Samaritan Pentateuch contained therein. They complained of the text of the Jews, as corrupted ; and praised, not only the greater purity of their own text, but also their own punctual observance of the Law. The Sabbath is rigorously observed, on which, as well as on the great festivals and new moons, they come to their synagogue to pray. Four times a-year they repair, to the reading of the Law, to Gerizim : viz. at the Passover, when at sunrise they sacrifice on the top of it seven lambs ; at Whitsuntide ; at the feast of Tabernacles ; and the great day of Atonement. This visit on the mountain was before occasionally forbidden them. They show a pair of flat stones, which the Israelites are said to have brought with them from Jordan ; “and here they will remain,” said the guide, “until *el-Metidi* becomes manifest. This, and not Messiah,” he said, “is the name which they give to the expected Saviour. Some signs of his advent are already at hand.” They have borrowed the name from the Mahomedans. On the holy place the guide took off his shoes. He had nothing to tell about any temple there ; still there were small ruins of walls. Here is their *Kiblah*, to which they turn when praying.

The Roman Catholic Church.

ANCIENT Rome never yielded; nor does the modern one. *Aut sic sit ut est, aut non sit.* For, if only one thread breaks, the whole artificial texture goes to pieces. Even our time has witnessed that her obstinate resistance has, if not conquered, at least tired out both governments and people. From negotiations, concordats, or by whatever name these patchworks may be called, the papal power always comes off triumphant. However, notwithstanding the consistent and firm politics of the papal court, the person of the pope is of great consequence. *Gregory XVI.* is a theologian and a statesman; his great age and indifferent health do not impede his activity. The attempt of these times to circumscribe the power of the regents may open a new field for that of the pope. Certain it is, that an opportunity will never be missed by the acute mind, nor fail to be made use of by the dexterous one. The lightning of excommunication is indeed not more dangerous now than the sheet-lightning; but an allocution in the Consistory at Rome does nevertheless, even now-a-days, cause uneasiness far and wide⁸.

⁸ The *Gregories* are famous. *Gregory the Great* introduced the pomp of ceremonies; *Gregory VII.* was the founder of the Hierarchy; *Gregory XIII.* caused the massacre on St. Bartholomew's Day, and had a medal struck in commemoration of it; *Gregory XVI.* is less unlike his predecessors of the same name, than his time is unlike their's.

The *Italian* people, sensual by disposition, and snared in the net, where it is most subtle and lying nearest at hand, seems to be destined, for a long time to come, to remain Roman Catholic. In order to feed the superstition, sometimes a *canonization* or *beatification* is projected ; sometimes miracles by a relic or image are put forward. To the existing orders and fraternities new ones are added, while that of the Jesuits is most favoured. Their present general is said to unite the power of *Loyola* over the mind of man, with the zeal of *Xavier*. The occupation of *Malta* by the English is very annoying to the pope ; and agitation is, therefore, kept up among the exceedingly ignorant and superstitious population. In the course of the last 20 years, Protestant congregations have been formed in nearly all the larger cities of Italy, particularly under protection of the English and Prussian governments ; they are, however, in an unsafe condition, inasmuch as they are not so much tolerated, as winked at. The *Waldenses*, 21,000 in number, have also Catholics among themselves, but are distinguished from the latter, and from the Italians in general, by their cleanliness, industry, and amenity of manners. In *La Tour*, the chief residence of the Protestants in the valley of *Lucerne*, is their Latin school, which is preparatory for the college. The school-house is a splendid building, erected by charitable donations in the year 1836. Their theologians

study at *Geneva* (in the *Oratoire* of the Evangelical Society), at *Lausanne*, and at *Berlin*, where king *Frederick William III.* favoured some of them, by making them free scholars. The establishments for education, as well as the charitable institutions, have been founded and supported by donations from England, Holland, French Switzerland, Prussia, and also some years ago from Sweden. The doctrine of the Church comes nearest to that of the French Reformed Church. The Bible is the rule of faith, and the confession published in these valleys in 1655, is a symbolical book. They use at Divine service the Bible, the Psalms of *David* in verse, with music; the hymns of *Benedict Pictet*, and the catechism and homilies of *Ostervald*. The Church polity is like that of the French Reformed. This external order is superintended by a *synod*, which assembles every five years, or oftener if required. Matters of faith and the internal affairs of the Church belong to the *Consistories* (of which there is one for every parish, being, properly speaking, a select vestry). Over the 15 consistories is a supreme one, called *La Table* (consisting of three ecclesiastics and two laymen), which governs the Church and charitable institutions. The Wal-denses were formerly distinguished by a severe Church discipline and strict morality. Divorces were never heard of, and law-suits were rare. A religious laxity, however, took place at the

end of the last century. The greater liberty which was obtained under the French dominion, was not so favourable to moral purity as the former oppression had been. The latter has, however, returned with a government which, not being favourable to the Waldenses, shuts them up within their valleys, after having compelled them to sell their possessions out of the marked boundaries⁹. A better religious spirit has also manifested itself of late, and both knowledge and zeal are to be found in many of their priests. The Roman Catholics entertain respect for their morality, although they abhor their religion as heresy, and look out for servants from amongst them, on account of their well-known fidelity. This people of the valley is, therefore, deserving of the respect and sympathy which Christians of the same faith have felt for them.

Portugal is again united in harmony with the papal court, and the ecclesiastical affairs of that country are regulated according to the pleasure of Rome. The queen has also received from the pope such a rose, as that with which his prede-

⁹ The Sardinian code of 1837 contains two clauses, which renew the severe enactments of the 16th and 17th centuries. Large sums are also applied to the fraternity of priests and monks in *La Tour*, who are zealous in enticing the Waldenses to go over to popery. Their instruction is subjected to difficulties, because they have to learn, besides their own dialect, two languages, the Italian as subjects, and the French, on account of the Protestant religious books, which they receive in that language.

cessor 300 years ago tried to seduce *Frederick the Wise* from the Reformation. One might say, that the present pope is in double sense a *Veterator*. However, some dispute has lately been caused by the perambulating Internuncio *Capaccini*, with respect to the confirmation of appointed bishops to their offices ; and the intercourse between the courts of Lisbon and Rome has therefore been rather cold.

A great rupture has taken place with the regent of *Spain*, who holds an unprecedented language towards Rome¹. The issue of this dispute is as much undecided, as the fate of that disturbed country. It is also, as yet, premature to pronounce an opinion about the religious consequences of the revolutions on the Pyrenean peninsula and in the new world ; but a return to

¹ The bill which, on the 20th of Jan., 1842, was brought in to the Cortes, abolishes the supremacy of Rome, prohibits communication between the clergy and the pope, places the right of dispensation within the kingdom, enjoins that all brevets, rescripts, and bulls, shall not be kept more than 24 hours before they are delivered to the government ; that no money shall be sent to Rome for spiritual purposes, etc. The pope, after having by allocutions of the 1st Feb., 1836, and 1st March, 1841, expressed himself dissatisfied with the Spanish government, became now exceedingly exasperated at this bill (*diabolica sane malitia execrabilis Lex*), so that he, by a brevet to the whole of Roman Catholic Christendom, of the 24th Feb., 1842, pronounced his condemnation of Spain, entreating all good Christians to pray for this lost child. Besides the above-cited expression, the following will serve as a proof of the tone of the said brevet, in which the pope calls the late presumptuous attempts *fluctus maris despumantes confusiones suas*.

the former implicit submission to Rome is, at least, improbable.

The relations between the pope and the *King of the French* were for a long time rather unsettled; but they are now more amicable. It cannot be denied, that each of them understands his own interest. Were we to judge from the conduct of the present Archbishop of Paris, *Affres*, even the clergy begin to close with the government. The conduct of the latter, in taking the first step, was censured, at the opening of the chambers, in the famous address against the ministry of *Molé*, at the beginning of 1839². It is the general opinion, that the clergy oppose the national system of education, and that they bring up their pupils in a monastic manner, so that the theological faculties have few or no students. The whole education for holy orders takes place in the so-called superior schools for philosophy and theology, and in the inferior ones for elementary studies (*Ecoles secondaires ecclésiastiques*³). The clergy, however, can have no

² *Tharin*, late Bishop of Strasburg, has vented his accusations against both the government and the nation, in "Les gémissements et les espérances de la Religion Catholique en France, ou de l'état présent et de l'avenir de l'Eglise de France." Rather ultramontane for a Gallican bishop!

³ The subjects of instruction are: some Latin and Greek, but no Hebrew; of Realia very little. The mathematical and physical sciences, which are profitably pursued at *Les Collèges*, are not at all thought of here. In the higher seminaries, philosophy is of an antiquated character, and is modelled after

reason to impute to *Les Colléges* an irreligious tendency, or licentiousness, because the discipline at those colleges is very severe. But they themselves incline to popery, being thus strangely different from the former Gallican Church, which even under the bigot *Louis XIV.* adhered to her four propositions. When *Napoleon* restored Catholicism as the state religion, particularly in order to strengthen his own power, there were no candidates for holy orders to be found, after the previous long confusion. Young men from among the peasantry were then selected, and ordered to officiate. Within three years the peasant might return as pastor to the same congregation, out of which he had gone forth entirely uneducated. Learning is rarely to be found among the present clergy, except, perhaps, in some Emeritus, who was educated before the revolution. But there is now more morality among the clergy than there used to be, and such men as the former *Abbés* are no longer in existence.

ancient custom. (Some seminarists at Strasburg, who were found reading the writings of *Kant*, were expelled.) In the seminaries, no other theology is studied, than dogmatic and moral, or, more properly speaking, scholastic and casuistic. The reading of religious books, and ascetic exercises, occupy the intervals between the studies ; and the moral discipline is severe. But this monastic system now renders the candidates for holy orders contemptible in the eyes of the frivolous people of France. The charge of the latter against the clergy, that they have not taken any part in the popular tumults, is highly creditable to the clergy.

The *theological literature* of the Church consists mostly of stupendous works, as “Cours complets d’Ecriture sainte et de Théologie, formés uniquement de Commentaires et de Traités estimés et désignés par les Evêques et des Théologiens.” This consists of patristic and old theology. Any later exegesis is almost unknown. Among the *preachers* of France, few are left who follow the splendid models, whose spiritual eloquence was moulded after that of *Aristotle* and *Quintilian*. Those of the modern school, particularly *Lacordaire*, who is now a Dominican monk, are more fond of elegance and pomp of diction, than of soundness of sentiment. The latter is, therefore, listened to as worthy of imitation, even by jurists and advocates. Most of the preachers confine themselves to general moral subjects; a theatrical manner is common to all of them. The famous undertaking, during the Restoration, of so-called *missions*, which attracted great attention, and also in some places exercised a beneficial influence on morality, was, after the revolution of July, very seldom heard of. The clergy, upholding the rites of the Church in a spirit which is not in accordance with the times, became thereby more and more alienated from the people, and have consequently very little influence upon them. This Church is distinguished for charitable operations, and female societies for pious objects are very numerous. The new Church of *Chatel* and *Auzou* was looked

upon by the French in the light of a theatrical spectacle, which causes *ennui*, as soon as the attraction of novelty is gone. Naturalism also, in Roman Catholic disguise, certainly does not promise anything like stability.

French *speculation* has seldom been of a religious character, and it is much less so now. Most of the thinkers are Naturalists, less independent than the Eclectics, although the outward appearance has some tincture of speculation, and would fain seem idealized. Utility, in these days the material one, is generally kept in view, and its furtherance is considered to be the object of science, and the positive, properly speaking⁴. Theological and metaphysical opinions are considered as mere stages, which knowledge is passing by, and which she overcomes as fictions, in order to arrive at the wished-for reality. *Lamennais*, indeed, and several others, venture upon Pantheism and German philosophy, which *Quinet* in particular strives to make known; but thorough Utilitarians are the majority, and they are countenanced by public opinion. Were not the latter alienated from religion and social spirit, such theories as those of *Fourier* and the *Communists* would not have appeared and gained

⁴ How this is acknowledged even by a man who expects from philosophy an alteration of the prevalent opinions, may be seen in "La Philosophie dans ses rapports avec l'état de la Société Française: par *Charles Remusat*, 1841."

adherents. Although the *Phalanstères*⁵ and such absurdities do not, indeed, supplant the Church and State, still they indicate the popular opinion respecting the established order of things. In the ranks of these enticing agitators are a great many learned men, who feel dissatisfied at not being represented. It cannot be denied, that France, even at the present time, has a great number of distinguished authors, who keep up the French name, far-famed for genius and for elegance of composition. Several of them, even functionaries of the university, are suspected by the Church of not being staunch Romanists. Such, indeed, they are not, nor could they be so, with their superior education. In another Church, perhaps, this reproach would not rest upon such men as *Cousin*, *Jouffroy*, *Michélet*, *Lerminier*, *Chevalier*, *Damotin*, &c. That religion should have lost almost all power over the French is to be deplored, not only for this amiable people's own sake, but also on account of the influence which they have on the civilization of Europe. Nevertheless, it would be unjust not to acknowledge the pains taken to bring about a better order of things by many excellent men, among whom M. *Guizot* holds the foremost place. The government is also anxious to promote national education, and to bring about

⁵ *Phalanstère* was the name of a paper edited by the said Fourier.

more seriousness as to the higher one. Societies are instituted for Christian morality, and the encouragement of noble actions ; but genuine Christianity is maintained chiefly by native Protestants, and by English and American travellers ⁶.

Jansenism is very little heard of, although even this sect has newspapers of its own ; but reminiscences of the same,—*Port Royal* and *Pascal*,—have been revived by *Reuchlin*, and by the celebrated French author *St. Beuve*.

The *Protestants* in France have not, indeed, suffered oppression since the July revolution ; but the government, being anxious to have the Roman Catholic prelates on its side, has not acted with strict impartiality in the contention between the Protestants and the latter. This contention is animated, and is carried on in a variety of pamphlets, the wide circulation of which proves a general interest in the matter. The vehicle of these times, the press, is also made use of, both in polemical and thetical respects. The Protestants have six periodicals in Paris alone. Englishmen and Americans are also active in that city for the extension of Pro-

⁶ These foreigners have their devotional exercises in Paris, singularly enough, in the hall of *Taitbout*, where Simonism was formerly preached ; as also now-a-days in several places Christian service is held in the Pagodas of India. *Opinionum commenta delet dies*. The opinions of Dr. *H. Reuchlin* in his work *Das Christenthum in Frankreich innerhalb und ausserhalb der Kirche*, Hamburg, 1837, are unfavourable, but founded on actual observation.

testantism by means of schools and religious institutions. Even Bible and Missionary Societies are very zealous for the promotion of their respective objects there. Besides, *Tours, Grenoble, Nancy, and Toulouse*, may be considered as the strongholds of Protestantism. Agents from the *Evangelical Society* at Geneva perambulate France in all directions, in order to distribute, read, and expound, the Holy Scriptures. These men are treated sometimes with kindness, sometimes with scorn and persecution, according to the greater or less influence which the Roman Catholic clergy have on the people. However, there is reason to believe that the number of Protestants is on the increase. But political principles not compelling them any longer to hold together, and a more unconstrained situation making dissolution possible, a society has been established for the purpose of bringing about union, and a more settled state of things, which bears the name of *Société des intérêts généraux du Protestantisme Français*, and has adopted rules in accordance with those of the Evangelical Society at Geneva. Its activity will be devoted only to the general affairs of the Church, in the use of her legally constituted liberties, her development, the building of new churches, alterations of the theological faculties, &c. The periodical *l'Espérance* is the organ of this society. Whereas the annual pastoral conferences held in Paris have not been able to bring about the objects which

this society has in view, the success of the latter is very desirable. The administration is in the hands of men who are highly respected for their zeal, and who are orthodox as to their opinions. On account of this decided disposition of mind, the society has met with a reaction from a more lax party in the Church, which, having the periodical *Le Lien* for its organ, pretends to be modern orthodox; that is to say, *Latitudinarian*, of which there is an abundance in all the Churches of our time⁷.

Belgium, being in so many respects united with France, differs nevertheless from the latter with reference to religion. Popery flourishes here, and harbours a propaganda, which extends its activity also to other countries. The clergy have the charge of the national education, and the university of *Louvain* has a mediæval appearance⁸.

⁷ The *Reformed Church* has the greatest number of adherents. Information about her vicissitudes and polity may be found in *Der Protestantismus in Frankreich; Geschichte, Verfassung, Lehre, Gebräuche und Anstalten der französischen reformirten Kirche, nach der Darstellung von Emilien Frossard, frei bearbeitet von Georg Steinbeis*, 1842. The less numerous *Lutheran Church* is superintended by the consistory of *Strasburg*. The clerical seminary of the former is at *Montauban*, and of the latter at *Strasburg*.

⁸ A strictly Roman Catholic university at *Malines*, from which all non-Catholics are excluded, was consecrated on the 4th November, 1834, by virtue of a brevet from Gregory XVI., and a license of the archbishop and the five bishops. It is sacred to the Virgin Mary, whose monogram, with a crown and glory, is upon the seal of the university.

The vicinity of France, indeed, as well as domestic liberalism, occasions uneasiness to the spiritual authorities, but they take care not to yield their supremacy. No ministry that has not been imbued with a Roman Catholic spirit, has been a lasting one. The people, being thoroughly industrious, seem to be content with their present condition, as regards their ecclesiastical affairs. The law for national education and Normal schools, after having passed the chambers, was issued on the 23rd September, 1842. The *Protestant* Church in Belgium may, properly speaking, be called a new one, because, some twenty or thirty years ago, there were no native Protestants to be found. They had no religious liberty, except in the Dutch fortresses on the frontier. However, under French and Orange dominion, small congregations of aliens were by degrees established in the larger cities. But these congregations had no ecclesiastical connexion with each other, except that they were all of them considered as members of the French or Dutch Reformed Church, from which they also had their origin. The Belgian revolution having been brought about by the fanaticism of the Roman Catholic clergy, the recent Protestant Church was in great danger, till popular fury had subsided. In order to secure her stability, a union of all the Belgian congregations to a synodal or consistorial union was arranged, by which eventually an evangelical national Church,

properly speaking, was established. The union between the two confessions did not require any attention, as that union was already a fact, by force of circumstances ; besides, in such a popish country, a controversy between the confessions would have been more unbecoming and ruinous than in any other place. The congregations receive the Bible as the only rule of faith. Some dissension has taken place between those who adopt and those who reject absolute predestination—the apple of discord of the Reformed. An attempt to form a Lutheran congregation at *Brussels*, according to the severe form of *Scheibel*, was too rash, and it failed. An Evangelical Society, as well as Bible and Missionary Societies, all at *Brussels*, strive to diffuse a spirit of vitality within the Church. They excite, however, but little interest, because they are formed after the English and Swiss discipline, which the people look upon as a foreign one.

In the mixed cantons of *Switzerland*, Popery has to contend with Protestantism, and in those that are wholly popish, with a rather stubborn republicanism. The resolution of *Argau* to abolish the monasteries was a bold one, and excited the indignation of the governments of the neighbouring states, among which that of *Austria* founded its remonstrance on the dotations of the house of *Habsburg* to those institutions. Meanwhile, the resolution is persevered in, and the federative government has no power over an individual

canton. The confusion in this country, at which even the pope has expressed his grief, is increased by the wildest despotism on the part of the press.

In *Hungary*, where the Roman Catholic population preponderates, the Protestants are exceedingly oppressed. The latter are also here, on account of the dissolution which rationalism has caused, not sufficiently prepared for resistance; and apostasies are, therefore, the easier, as the Roman Catholic clergy neglect no opportunity of making proselytes. The brevet of the pope respecting mixed marriages, and a circular letter issued in consequence thereof by his grace the primate, have excited a spirit of liberty even in the Roman Catholic Hungarians. Acrimonious speeches have been made against it in the deliberations of the provincial assemblies, and likewise in the diet, and remonstrances have been made to his imperial majesty. The result of this is not as yet known.

Whereas the Roman Catholic Church in *Poland* has to sustain encroachments on the part of the Greek Church, she strives to make her loss good at the expense of the Protestant Church. Even here she wants to enforce her claims on the children of mixed marriages. Whether it was planned beforehand, or the design was to turn the attention to another quarter, and to annoy government, is not very clear; but so it happened, that the Archbishop of Cologne, and the Archbishop of Posen and Gnesen, *Dunin*,

rebelled at the same time; and the pope, who approved of the proceedings of the last mentioned prelate, by an allocution of the 19th December, 1837, poured oil on the fire. The Prussian government returned a dignified, but severe answer, in December, 1838. However, the mild manner in which the government treats its Polish subjects, ought to prevent more violent tumults on their part. Respecting the *Protestant Church* in Poland, and her former vicissitudes, Count *de Krasinski* has supplied information in his *History of the Reformation in Poland*, published in London 1838-40. He shows that the independence of the country was undermined by the suppression of the Reformation. The Jesuits have even this misconduct to add to their sins. Before them, the *Socinians* had corrupted the doctrine, and caused a decline of that piety which had been very early introduced by the *Waldenses* and *Hussites*. The Protestants had in Poland 2000 churches, when the persecution, instigated by the Jesuits, commenced. They not only vented their fury upon the persons of the Protestants, but destroyed all records belonging to them; so that, in the absence of documents, the history of that people cannot be easily made out. The remnant of Protestants is now small, except in the Prussian part of Poland.

The eyes of Rome are turned, without interruption, towards *Germany*, the heart of Europe,

which has fostered Protestantism. The Alps are no obstacles to ultramontane attempts. In *Bavaria* these efforts have proved successful, and King *Louis* gives up the honour of education, for that of being the chief of a party. His Protestant subjects complain of humiliations inflicted on them by him, that he may please popery. The middle age is again introduced, decked out in the pomp of the arts. Nevertheless, the king has been obliged to warn the prelates of their presumptuous practices, and has advised them to follow the apostolical mind of *Sailer*, with respect to clerical education. The *Austrian government* keeps the priesthood at a proper distance. Fatherly as it is, it now takes particular care, as well of national education in general, as of that for trades. It must, therefore, have been less oppression, than an ultra-conservatism and the blind zeal of the Roman Catholic clergy, which caused the Protestant inhabitants of the *Zillerthal*, after having received permission from the King of Prussia, to migrate to Silesia, where the residences allotted to them were called by Tyrolian names⁹. In

⁹ After many unsuccessful applications, even by means of deputations, to the Emperor *Francis* and the Archduke *John*, for permission to form an evangelical congregation of their own, the choice was left to them either to move to another Austrian country, where non-popish communities existed, or to emigrate from the Austrian empire altogether. They chose the latter alternative, in order to escape from further molestation. Their chief, *Johan Fleidl*, applied to the King of Prussia, by petition, dated Berlin the 27th of May, 1837, for permis-

Bohemia and *Moravia*, popery is stated to be oppressive to Protestants, who are said to be doomed either to perpetual military service, or to imprisonment; nevertheless, it is a fact, that Protestant congregations, after having lately been allowed to form themselves, have applied to us (in Sweden) for assistance to their church institutions, so that the above report requires some modification. In *Wurtemberg*, *Baden*, and other German states, where the Roman Catholic population is less numerous than the Protestant, persecution is indeed abandoned, but not the endeavour to proselyte. In the representative chamber of the former country, Catholicism has, through the Bishop of *Rinteln*, demanded for its Church greater privileges; and in the latter, the contention has been carried on by pamphlets, among the authors of which the councillor of state, *Nebenius*, has argued against the pretensions of the Roman Catholic party. The Protestant hegemony of *Prussia* must be very inconvenient to the designs of Rome in Germany. But this power has a vulnerable spot—the heel of Achilles,—in her Rhenish Roman Catholic provinces. In order to prevent the usual disputes

sion to settle within his dominions. (A complete and moderate view of this ecclesiastical event may be seen in *Rheinwald's Repertorium*, tom. xvii. pp. 260—288, 1837.) According to later reports, there has been communication between the emigrants and their native country. They are doing well, as they now live in a more fertile country than their former home. The state of their Church is like that of our (Swedish) *Readers*.

respecting mixed marriages, the Prussian government had, in pursuance of the brevet issued by *Pius VIII.* on this subject, in the year 1830, entered into a compromise with the Archbishop of Cologne, *Count Spiegel*; and after his death, the government sounded Baron *Clemens Augustus Droste zu Vischering*, before he was proposed for the election of the chapter, whether he would act upon the adopted mitigation in these matters; to which he assented. But he was no sooner seated in the archiepiscopal chair, than he began to proceed in this affair, as in all others, in an ultra-Catholic manner. In the usual Jesuitical way, he even denied that he knew the nature of the agreement with his predecessor, although his brother, the Bishop of *Munster*, one of his own suffragans, had signed the communication of that agreement, and declared that he was willing to act upon it. The present pope also acts a doubtful part, because he, as Cardinal *Capellari*, took part in these transactions with the Prussian government. The severe allocution of the 10th December, 1837, was therefore unexpected, if not as issuing from the pope as such, still as proceeding from him in his personal character. It is a well-known fact, that the archbishop did not comply with the wishes of the government, and was, therefore, removed from the execution of his functions, and conveyed from Cologne. The negotiations between Prussia and Rome have been protracted and complicated. The prover-

bial Romish dexterity, *res gerere*, is manifested on the one hand, and on the other, rather too great forbearance, after such precipitation at the outset. As is usual in Germany, this case, which has excited a great sensation, has been discussed in pamphlets, the number of which can only be compared with those about the cholera and the late war of deliverance ¹.

Rome, never mastered in politics, has, with respect to her theology, a more dangerous enemy in German cultivation of science, the fruit of which the Romanists desire to taste, although it is forbidden them. *Hermesianism* sprang up within their own fold. *Hermes* has been lecturing since 1820 at the university of *Bonn* with unprecedented applause. He was respected by the higher clergy, and his disciples were widely scattered. No one suspected him of being heterodox,

¹ The principal of these appear to be: *Die Allocution des Papstes Greg. XVI. vom 10 Dec. 1837, mit einem Nachtrage über Goerres Athanasius*, Hanover, 1838. It was probably written by some one of high station in the Prussian government, and is distinguished by clearness and moderation, but also by convincing strength of argument. *Darlegung des Verfahrens der Preuss. Regierung gegen den Erzbischof von Köln*, Berlin, 1838. This state-pamphlet sets forth calmly, and with documents, the whole concern. By a brevet of the 24th of September, 1841, the Pope appointed the Bishop of Spiers, *Johan von Geissel*, as coadjutor and successor of the archbishop; and the king, in a handsome letter of the 15th of October, in the same year, bore testimony to the care which the retiring archbishop took not to intermeddle with political factions, or unlawful associations.

and his writings were read all over Roman Catholic Germany, when, all of a sudden, the condemning bull of the Pope against them was issued on the 26th of September, 1835. This bull was not announced in any German state, but was everywhere disapproved of and disobeyed. However, the Archbishop of Cologne, who, even in his connexion with the university of Bonn, wished to wrestle with the Prussian government, issued a circular to the confessors at Bonn, in which he enjoined them to prohibit from their respective confessionals the reading of the said writings, and forbade also the students of the university to attend Hermesian lectures². The uneasiness

² Such a proceeding was the more presumptuous, as the Prussian government had not published the papal brevet, which, without such a publication, could have no validity within the realm. But the archbishop declared that this royal sanction was not required in a matter regarding doctrine. When the catalogue of lectures was submitted to him, he struck out such lectures as did not please him. By his regulations, he brought the *consistory* near to its dissolution, and he also took arbitrary measures with respect to the *seminary*. His intention appeared to be, to ruin the academical institution. The boldest act of all was, however, that of requiring the confessors and priests, who sought promotion, to bind themselves by subscription to 18 theses, laid down by him without the knowledge of government, of which the 18th shows the tendency of the whole, namely, to make the ecclesiastical authority entirely independent of the state. "Spondeo ac promitto archiepiscopo meo reverentiam et obedientiam in omnibus, quæ ad doctrinam et disciplinam spectant, sine omni restrictione mentali; meque ab archiepiscopi mei judicio, secundum Hierarchiæ Catholicæ ordinem, ad neminem, nisi

which these persecutions against philosophy produced at the German universities, jealous as they are of their liberty of teaching, is indeed passed over, and Hermesianism is expelled by later doctrines; but the fear of Rome has increased ground to continue, since the philosophy of religion has become bolder. Popery being itself a palpable sophism, cannot dispense with dialectics. Several of its theologians also tread in the footsteps of the schoolmen, striving with subtilties to strengthen the doctrine and church discipline. It is, however, but just to acknowledge, that several learned men among them in Germany contribute to the advancement of various branches of theological literature, as far as their confession and connexion with the papal authority will permit³. Those who are really liberals admit openly, that the Reformation has had a beneficial reaction on the Roman Catholic Church⁴. In

ad Papam, totius ecclesiæ caput, provocare posse et debere confiteor."

³ Among the Roman Catholics, the following have distinguished themselves as religious philosophers, viz.—*Frans von Baader, Günther, Gengler, Hoffman, &c.* Among systematists, next to *Möhler*, whose posthumous works are now publishing, *Staudenmaier* is unquestionably the writer of greatest note.

⁴ Ex. gr. *Ellendorff*, the latest biographer of St. Bernhard. "Die Reformation hat die Kirche allmählig von der absoluten Herrschaft der römischen Curie befreit, und die Reibungen mit der evangelischen Kirche haben wissenschaftliche Bestrebungen gefördert, und manches hinweggetilgt, was ohne die Reformation geblieben, manches in Leben gerufen, was ohne sie nimmer erstanden wäre." That *Baader*, and several other

Germany, also, the Romanists have not suffered themselves to be deterred, by the prohibitions of the Pope, from translating the Bible into the vernacular language. Such versions have been published by the Romanists, *Dereser*, *Scholz*, *Allioli*, and anonymous translators. They have not only made use of *Luther's* version, but also of the later works of Protestant expositors. By a forced concession, also, to the demands of the times, the Roman Catholic Ritual, as that of Friburg of 1834, has adopted German formularies. In practical theology, particularly ascetic, there are numerous writings, which are so far good as they are purely Christian, and removed from the tendency of the Church to make sanctity consist in works.

The Roman Catholic population of *Ireland* is kept faithful to their Church by means of their ignorance and barbarism. Poverty, too, on the part of the clergy, renders them more submissive and friendly to the people. How great the influence of the clergy is, has been manifested by the fact, that a single priest, Father *Theobald Mathew*, has been able to bring over a vast number of the Irish populace from drunkenness to total abstinence from ardent spirits⁵. The liberals, have denied the infallibility of the Pope, and other ultramontane doctrines, was as it ought to be.

⁵ He presents to every one who has taken the pledge a medal, having on one side an impression of their vow, and on the other allegorical figures, which the Roman Catholics consider as saints, and therefore take care not to offend them.

government and Irish societies, both in England and Ireland, are active in promoting national education, even among the seven millions of Roman Catholics; but the results are, as yet, not very considerable. The distrust of the people, both of the religious and political intentions of their rulers, stands in the way of success; and *O'Connell* continues to agitate in favour of total repeal from England. Religion is also one of his instruments. *Ireland* has been likened to a fireship, which has hooked itself to the proud vessel. The uneasiness which it occasions to England, is a Nemesis for past injuries. Those who emigrate from their mother country, are mostly Protestants. It seldom happens that a Protestant goes over to the Roman Catholic Church, and not very often that a Roman Catholic goes over to the Protestant one. In the latter case, the step is generally the result of the instruction given by perambulating lecturers on the Bible. The *Protestant clergy* of Ireland are praised for their zeal and activity in their calling. Their troublesome, uneasy, and often dangerous situation in the midst of a popish population, which far out-numbers their own, impels them to increased vigilance and attention to their duties. They encourage each other, also, by meetings of clerical associations.

It cannot be denied, that the Roman Catholic

This medal is worn on the breast, suspended from a riband round the neck.

Church is on the increase in *England*. Schools and seminaries are establishing; splendid churches are building⁶; congregations are forming; writers set forth with great cleverness the dogmatical system of the Roman Catholic Church, and the pretended superiority of her polity⁷. The opposition of the Episcopal Church has been weakened by dissensions within, and by an increased number of Dissenters without. The watchword of the present time is "toleration," and its character is *sensuality*. Several Roman Catholics sit in Parliament, and very powerful influences in favour of Roman Catholicism are not lacking.

The subject of *Puseyism* will be treated in another place.

Roman Catholicism in Sweden.—It might have been expected, that upon this head we should have had nothing to say. But the fact is otherwise. Sweden has obtained a *Vicarius Apostolicus*, in the person of Mr. *B. L. Studach*. This gentleman, after having collected contributions from those of his own confession, and even from the Pope himself, erected a Roman Catholic

⁶ In the year 1841, there were in England and Wales 487 Roman Catholic churches and chapels, with 624 priests; in Scotland, 69, with 86 priests; and besides, the Roman Catholic service is performed in 24 places in the latter country.

⁷ Commendation is particularly bestowed, even by Roman Catholic theologians in Germany, on the bishop, Dr. *N. Wiseman*, whose writings have been translated by them. The right reverend gentleman is *Vicarius Apostolicus*, and, as such, is exceedingly active.

chapel at Stockholm, which, with the usual ceremonies, and a *Swedish* sermon, was consecrated on the 16th of September, 1837. We hope that this institution may not corrupt many of a people whose most noble energies have been spent, and whose most illustrious king gave his life, for the confession of the Gospel; it is, however, not impossible in a time of levity, which is captivated by outward appearances. Nevertheless, there is reason to believe that those few Swedes who have attended the chapel, have been attracted thither merely by the music^{*}.

Africa was of old considered as belonging to the western Church. A return to the old paths seems now to be taking place; for, by the conquest of *Algiers*, the Pope has got a bishop appointed for this French colony. Rome is in hopes that this province, *Julia-Cæsarea*, will extend Roman Catholicism still further over this part of the world.

The free states of *North America* have a considerable Roman Catholic population, dispersed over several dioceses. This Church makes proselytes here also, and is busily engaged in extending herself in this quarter. *Canada* is for the most part popish, and under the English

^{*} Roman Catholic catechisms in the Swedish language have also been published since the commencement of the present century; and a day-school has been instituted in connexion with the above-mentioned chapel. This subject was discussed in the chamber of the Clergy, at the diet in 1840-41, and all the particulars may be seen in the printed reports.

government there is no fear of persecution. In *Mexico*, *Texas*, and the free states of *South America*, political agitation is still too great to allow any tranquillity for the Church. The *Brazilian empire* has obtained a more solid political form, and consequently even Church discipline. There has been a question about separating *Brazil* from the papal authority, and placing it under a Church government of its own ; but, so far as we are aware, the question has not yet been decided.

Australia has of late become too important, not to excite the ambition of Rome. Missionaries have been sent out, not only to heathen islands, but also to such islands as have already become evangelized. Disputes have, therefore, arisen between missionaries of different confessions, and we have seen even men-of-war made use of for the purpose of promoting the ambitious designs of the Roman Catholics ; and when the chiefs have resisted, they have been treated with the murderous *Jus Canonicum*. It is the French government that has lent its men-of-war to these unjust designs. The occupation of the *Marquesas* shows that politics are mixed up in the matter. Thus Rome seeks to gain indemnity in this world of islands, for her reduced missions in *China*, *Siam*, and other parts of Asia⁹. Nevertheless, the institu-

⁹ The latest intelligence reports, that Christians are cruelly persecuted in *Cochinchina*, which is intimately connected with *China*, and that native Christian priests have been put to

tion *De propaganda fide* continues to prepare students, collected from a variety of nations, for future missions even to these countries. The public exhibitions, which are arranged at Rome, where these students come forward with their speeches and declamations, excite admiration of their abilities, and of the care of the Roman Catholic religion for the welfare of the heathen world, the latter being, no doubt, the chief object of the same. There is reason to suppose that this desire has been excited, in consequence of the Protestant Church having recently devoted herself to missionary activity.

Although the *Roman Catholic* Church apprehends obstacles on the part of the evangelical missionary societies to her extension among the heathen, yet she is still more offended at the Bible societies, as they, by the spreading of the Holy Scriptures, cause apostasies within her own pale. One Pope after another has forbidden them. Clerical zealots also prevent their respective congregations from procuring or receiving them; and if copies of them are found, they are seized and burnt. As a proof of this fury (the letters of the Popes being known), the following may be quoted from the Roman Catholic paper, *Sion*, for 1837: "There

death. The mission is dissolved, 1500 churches and chapels, and the four seminaries, are destroyed, the students being scattered about; and this took place, when the missions were in hopes of converting the whole people. It is stated that there is no persecution in Siam at present.

has, perhaps, never in the world existed a greater fraud, a more deeply planned attack on the Christian religion, a more manifest design to annihilate among the people all reverence for the majesty of the Holy Scriptures, and at the same time a more complete infatuation of those weak and frivolous human beings, who always look only at the superficial appearance, and never dive to the bottom; in a word, there never existed a more noxious undertaking, than the Bible societies," &c. The resolution of the British and Foreign Bible Society, not to publish the *Apocrypha* in their Bibles, has been dexterously laid hold of, for the purpose of pretending that those books are spurious.

Popery, though not free from apprehension, nevertheless does everything in its power to extend itself; and it appears to gain its end. Roman Catholicism has not, properly speaking, like the Gospel, to fight against the world. Sensuality basks in its *worship*, and the self-righteousness of the time is supported by its *Pelagianism*. Besides, there are more upright, but weaker minds, who feel uneasy at the controversies within the Protestant Church, and on that account prefer the unalterable doctrines of the Roman Catholic Church, and who, when the operation of private judgment threatens to dissolve the work of the Reformation, take refuge in the old unaltered edifice, as in a safe asylum. The reproach, that the Reformation wants leading

principles and organization, has been strengthened by passing events. The time is therefore come, when it behoves the Protestants to consider "the things which belong unto their peace."

We conclude with giving a statement of the Roman Catholic missions¹, and their congregations, published in the year 1842.

EUROPE.

The Ionian Islands.—One archbishop, one bishop, 10 priests, 12,000 Catholics.

Greece.—One archbishop, three bishops, 100 priests, 23,000 Catholics.

Moldavia and Walachia.—One archbishop, two bishops, 36 priests, 71,000 Catholics.

Turkey.—Five archbishops, six bishops, 423 priests, 281,000 Catholics.

Total, eight archbishops, 12 bishops, 569 priests, 387,000 Catholics.

ASIA.

Anadoli, Cyprus, Scio.—One archbishop, two bishops, 54 priests, 12,000 Catholics.

Palestine.—168 priests, 11,000 Catholics.

The Apostolical Vicarage of Aleppo.—One bishop, 200 Catholics.

¹ Whereas this Church considers herself to be, as the name also implies, *universal* (Catholic), she likewise calls her ecclesiastical institutions and congregations in Christian countries, which are not Roman Catholic, *missions*.

Maronites.—Eight archbishops, two bishops, 1100 priests, 500,000 Catholics.

Melchites.—One archbishop, 12 bishops, 180 priests, 50,000 Catholics.

Syria.—Two archbishops, four bishops, 60 priests, 30,000 Catholics.

Armenia.—One archbishop, two bishops, 100 priests, 40,000 Catholics.

The Bishopric, Babylon.—One bishop, four priests, 1000 Catholics.

Chaldeans.—Five archbishops, five bishops, 101 priests, 15,000 Catholics.

Russian Asia.—140 priests, 20,000 Catholics.

Tibet.—One bishop, one coadjutor, 13 priests, 8000 Catholics.

Bengal.—One bishop, 13 priests, 20,000 Catholics.

Bombay.—One bishop, one coadjutor, 36 priests, 40,000 Catholics.

Madras.—One bishop, one coadjutor, 11 priests, 10,000 Catholics.

Pondicherry.—One bishop, 38 priests, 230,000 Catholics.

Ceylon.—One bishop, 100 priests, 200,000 Catholics.

Malabar.—One bishop, one coadjutor, 388 priests, 182,000 Catholics.

China.—Ten bishops, four coadjutors, 1411 priests, 320,000 Catholics.

Indian China.—Three bishops, two coadjutors, 206 priests, 432,000 Catholics.

Total, 18 archbishops, 49 bishops, 10 coadjutors, 4123 priests, 2,121,200 Catholics.

AFRICA.

Algiers.—One bishop, 25 priests, 74,000 Catholics.

Tunis and Tripoli.—Nine priests, 7000 Catholics.

Egypt and Abyssinia.—Two bishops, 53 priests, 20,000 Catholics.

Isle de France.—One bishop, six priests, 85,000 Catholics.

Cape of Good Hope.—One bishop, four priests, 2000 Catholics.

Total, five bishops, 97 priests, 188,000 Catholics.

AMERICA.

United States.—Sixteen bishops, 484 priests, 1,250,000 Catholics.

Texas.—Three priests, 20,000 Catholics.

The English Possessions.—Eight bishops, 133 priests, 437,000 Catholics.

The Dutch Possessions.—Nine priests, 44,000 Catholics.

Total, 24 bishops, 629 priests, 1,751,000 Catholics.

POLYNESIA.

The Apostolical Prefecture, Batavia.—Four priests, 1000 Catholics.

The Apostolical Vicarage, Australia.—One bishop, 23 priests, 40,000 Catholics.

The Apostolical Vicarage, the Western Islands.—One bishop, 16 priests, 1000 Catholics.

The Apostolical Vicarage, the Eastern Islands.—One bishop, 16 priests, 4500 Catholics.

Total, three bishops, 59 priests, 46,500 Catholics.

There are, accordingly, in all the five parts of the world, 26 archbishops, 93 bishops, 10 coadjutors, 5477 priests, and 4,493,700 Catholics.

The Roman Catholic missions and associations, which devote themselves to the spreading of Christianity, are chiefly : *The Society for the Propagation of the Catholic Faith at Rome*, and the seminary, connected with the same, called *Collegium de Propaganda Fide* ; *The Mission of Lazarists* ; and *The Mission of Jesuits*. The total number of the spiritual orders, congregations, and fraternities, which are in activity for this purpose, or which take part therein, is 28, besides the *Seminary for Foreign Missions*, with 73 European and 147 native priests, for *India, China, and Korea*. All the ecclesiastics and friars attached to the missionary cause may be calculated at 1800, among whom are 700 Europeans, besides the spiritual orders and congregations, with about 2400 members.

The Protestant Church.

THE REFORMED—THE UNITED—THE
LUTHERAN.

Great Britain.

THE *English Episcopal Church* has, indeed, in our time, a less violent contention with *Methodism*, which, on the contrary, in recent times, has been often her ally, when it has come to the point to defend Christianity against the encroachments of worldly elements. However, not only do the already existing *Dissenters* continue to fight against her, but others arise under new names². Nevertheless, the dissensions within her

² A sect has sprung up, by the name of the *Plymouth Brethren*, which is hostile both to the Episcopal Church and to the Dissenters, being zealous in making proselytes from both sides. They call themselves *the Brethren*, or, *the Saints*. In all probability they are a remnant of the adherents of *Edward Irving*, who have thrown off their former peculiarities, among which was the expectation of the renewal of the miraculous gifts. They are scattered all over the country, with but few congregations, and consist of flocks which have been enticed from other Church communities. They call the English Church *Babylon*, and the Dissenters, of all denominations, *Apostates*. They have no intercourse with those of other confessions, and do not preach in their churches, or partake in their communions. They profess that they have themselves the Spirit. They pretend to sacrifice comforts, not to save money, not to borrow, &c. though this is far from being the case. On the other hand, they are not very particular with respect to devotional

own pale are more dangerous to her stability. Dr. *E. B. Pusey*, Regius Professor of Hebrew at the University of Oxford, in conjunction with other members of the University, as *Newman*, *Keble*, &c. have more and more manifestly attempted to bring the English Church back to Romanism, by means of the publication of small pamphlets, called *Tracts for the Times*, the number of which amounts to ninety. The separation of the English Church from Rome was effected more in consequence of the rupture of *Henry VIII.* with the Pope, than

exercises, prayers, attending Divine service, and observance of other religious rites, because they hold that the Saints are above such precepts. They have no need to *seek*, what they already *possess*. The law was not only fulfilled, but was also made superfluous, through Christ. Their Divine service is irregular, as it depends on the inspiration of the Spirit. The direction of the Apostle respecting the use of the gifts to perform miracles, is still good and sufficient for the necessity of the case; it is, therefore, deemed sinful to educate young people for holy orders, or to have a fixed Church polity. They will not have any thing to do with the world, not even as regards common charities. Their behaviour towards others is also, on that account, cold, uncharitable, nay, bitter.

The Church has had such sects in all times, from the importance of *Donatists* and *Montanists*, down to the insignificance of our (Swedish) *Skevikare*, who have now died a natural death. The *Quakers* seem to be on the way to give up the peculiarity of their religious rites, and to approach the Church, although they preserve their form of society. There is, therefore, a rupture among them, between those of the old discipline, and those who value the written word of God, and the preaching of the same. They continue to distinguish themselves by charities, and the celebrated *Mrs. Fry* vies in this respect with those of the other sex.

by a perfect spirit of reform. This Church became, therefore, subject to the government, and wants, what is now earnestly desired, *synods* for general deliberations about her affairs. Her polity is also more Catholic than that of the other Protestant Churches. In case she should not be inclined to carry out the Reformation—which is urged by the Dissenters—she will constantly have to incur the hazard of attempts to bring her back to Romanism altogether. The character of Dr. Pusey appears to be particularly suitable for such a return to the old paths; for, he is animated with an ardent zeal, is very learned, particularly in *Patristic* knowledge, and entertains a deeply rooted aversion to the dissolution of the Church, which he has seen with his own eyes in Germany. Nevertheless, he would not have gained so many followers and adherents to his views, were it not for the indifference of these times as to doctrine, and the general laxity of morals; so that well-principled minds found themselves bound to observe more firmness with respect to the former, and more strictness as to the latter. It would exceed the limits of this work to give a complete narrative of this movement, the rather, as books on this subject are overwhelming in number. The point at issue was taken from the fact, that in the Apostles' Creed the English read *the holy CATHOLIC Church*, not as we do, *one holy CHRISTIAN Church*. It is

necessary to know, say the Puseyites, in what sense the Church is *Catholic*. Before Germany became rationalistic, and *Geneva* Socinian, Roman Catholicism was the only enemy of Protestantism. But, after this, no true Protestant can reconcile himself to corrupt Protestantism. He must, therefore, as regards his faith, go to the Roman Catholic Church, and consider what may be cut off from her, as being carried too far. The Anglican Church, according to *Pusey* and *Newman*, is the *via media* between Roman Catholicism and simple or popular Protestantism. She professes to possess the firmness of the Roman Catholic Church, without her corruptions, and the liberty of the Reformed Churches, without their disunion and want of dignity. In the Roman Catholic Church there is the exaggeration of a true principle, but the Protestant Church wants the principle itself. (This is the very same remark which is made on the part of Rome!) The difference is the same as that between the spendthrift and the miser. In order to gain the desirable uniformity of the Church, it is necessary to bring her back to her primitive order, by means of cutting off all subsequent diversities. Consequently, *tradition* must be respected. And it is just in this tradition, consequently in Rome's own territory, that they wish to show what additions and irregularities have been made by Rome beyond the true tradition. Rome does

not adhere to tradition altogether; for, when tradition is opposed to the later excrescences, the Church is appealed to as infallible. *Puseyism* has also regard to the Church, on account of her having preserved the truth, as apostolical tradition. The Scripture and tradition must go hand in hand; the Scripture is explained by tradition, and tradition is confirmed by the Scripture. Tradition gives form to a doctrine, and the Scripture gives it life. Tradition teaches, Scripture proves. It is obvious how the value of Scripture hereby becomes depreciated, and how doctrine is made to depend on tradition. The word *tradition* is also ambiguous, and the notion is vague. How long was tradition preserved pure, and when was it corrupted? Among which of the fathers of the Church shall a concord be sought for, seeing that they differ from one another on various points? It is evident, therefore, that with the adoption of tradition, the uncertainty will not be less than without it³.

The *second principle* of *Puseyism* is *apostolical succession*. Thereby is not meant the limited one of episcopacy, but the whole priesthood and

³ How the well-known passages about *tradition*, by *Irenæus*, have been perverted by the Roman Catholics, most recently by *Möhler*, and those about λόγος, by *Bauer*, in order to confirm the *Hegelian* Theology, has been shown by *L. Wolff*, *Zeitschrift für die gesammte Lutherische Theologie und Kirche*, 4 part. 1842.

power of the keys. Christianity is to be considered as a trust (depositum). The essence, or substance thereof, is the communion with Christ, and the membership of his body, which is the Church. The Scripture is nothing else but the record, which determines the nature and object of this membership. Whereas now a depositum must be administered, it follows hence, necessarily, that an *authority* must be established for the due administration of the same. This authority cannot be the Church collectively, but those persons whose calling it is to administer the sacraments, and who are commissioned to hold the office of the keys. Thus the priesthood, as led by the Spirit of God, is raised ; whereas the *collegial* and *presbyterial system* is rejected. As *Puseyism*, in order to defend its doctrine respecting tradition, must disregard or misinterpret the articles of the Anglican Church, (which has been done chiefly in the famous Tract for the Times, No. 90, written by *Newman*,) the orthodox members of the Church have no alternative, but to disapprove of the said doctrine. However, with respect to the second principle, Puseyism (also called *the Oriel party*, because *Oriel College*, at Oxford, is the principal seat of that school) is supported and commended by the High Church. The third party, *the Low Church*, or *the Evangelical Party*, disapproves of both points, and holds the evangelical spirit and faith to be the only essential

principle. This party so far resembles *Pietism*, as to adhere to the doctrine less strictly. Into these three different parties the Anglican Church is now divided. It is likely that the number of the *Dissenters* is on the increase, on account of this division, although the High Church denies it. Certain it is, that the chapels of the *Independents*, from 1812 to 1842, that is to say, during one generation, have increased in number from 1021 to 2449. *Puseyism* makes great and rapid progress in the British islands, as also in the colonies of North America, where, however, the Bishop of Ohio, Dr. C. P. McIlvaine, has come forward against it, in a work of great extent. This school is said to be supported by some of the dignitaries of the Church, whereas other prelates have earnestly and powerfully raised their voices against the schism⁴. Whether from incli-

⁴ We have seen four of the episcopal charges, held in the course of 1842, all of which advert to the schism. The bishop of London, Dr. C. J. Blomfield, refutes elaborately the exaggerations of Puseyism. The bishop of Oxford, Dr. R. Bagot, expresses himself more leniently, although not with approbation, respecting this evil, which has taken place immediately under his own eyes, and has, besides, recommended the discontinuance of the *Tracts*, which were discontinued accordingly, with the offensive 90th. The bishop of Salisbury, Dr. E. Denison, deals out both praise and blame, but is satisfied with the discontinuance of the *Tracts*, as being often exaggerated, and couched in dangerous language. The bishop of Exeter, Dr. H. Phillpotts, praises the influence of the *Tracts* on the due observance of decent order in the Church, but rejects in severe terms

nation to this schism, or from attachment to their own Church, as being the principal and prospectively universal one, or from a peaceable desire of the union of the Church, the younger clergy wish now to be considered as belonging to the *Catholic Church*, and wish to be called *Catholics* in its proper sense, though not desirous of Roman Catholicism. It is a favourable sign, that Clerical Societies have been formed, and are numerously attended, the ministerial duties, but

the 90th, as being adverse to the Church. These bishops concur in eulogiums of the intentions of Dr. Pusey, and of the favourable impulse to deeper study, to a more serious attention to Church discipline, and to a purer life, which has been brought about by this movement; but they blame also what is exaggerated, or plainly erroneous, in the doctrine and innovations, particularly on the part of the disciples of Dr. Pusey. They warn against Rome, and exhort to hold fast the inheritance of the Reformation. Dr. Pusey, on his part, has not remained silent, but has written in defence of his intentions, and the reform he aims at, "A Letter to the Archbishop of Canterbury, on some circumstances connected with the present Crisis in the English Church," Oxford, 1842. This letter is well deserving of attention, and its distinguished author should not be judged unheard. There is no doubt that, by the heat of controversy, the cause has, on both sides, been carried much further than was at first intended. The tendency of *Puseyism* to Romanism, is gradually developing itself. *Breviaries* are conveyed to Oxford from France and Belgium, and in conformity with them are held *matins*, *nocturns*, and *festivals*, to the memory of faithful Englishmen (as Bishop *Ken*), with memoirs of them. Several English clergymen have gone over to the Roman Catholics, who, in England, France, and particularly at Rome, rejoice at the apostasy.

particularly that of confession, being the subjects of discussion. Each exhorts the other to seriousness in the holy calling; important questions, about the doctrine and life, are brought forward and answered, and the ties of fraternal affection are strengthened.

About 100 years ago the proceedings of Methodism roused the Anglican Church to a consciousness of her duties. Perhaps the Puseyite movement may also have the same beneficial result. But should the Church give up the Word for tradition, and envelope herself in a harder formalism than her present rather inflexible one, she will more and more alienate the Dissenters from her, and prepare the way for her own dissolution, to the enlargement of Rome.

The writings of the ancient authors of this Church, being held in great value, are published in new editions, and in large collections, as *The Sacred Classics*, *Cabinet Library*, &c. German authors, as *Ernesti*, *Storr*, *Tholuck*, &c. are also known⁵. A dread and suspicion, however, of German theology prevails, and *Neander* is regarded with distrust. Nevertheless, this caution may not prevent England from being affected by the

⁵ *The Biblical Cabinet, or Hermeneutical, Exegetical, and Philological Library*, of which many volumes are published, contains translations from these writers.

movements of the German theology. Englishmen, however, are more practical than speculative, and their theology aims at promoting the true life. *Churchmen* and *Dissenters* share this aim in common. There is also nowhere to be found such a strict observance of Christian godliness, as in the British Islands. However, as national education is voluntary, and government does not consider itself to have the power to enjoin it, there is still considerable ignorance amongst the lower classes in England and Ireland, but less in Scotland.

Socialism, as doctrine, practically developed by *Chartism*, is partly a foul spume cast up by the flood of the time, and partly a result of the perilous Factory-system. It rises and sinks in proportion to the wages of the operatives..

The English Church endeavours in our days to remove two defects, which have for a long time been complained of. The churches were too inadequate in number for an increasing population, and the poor had few seats there; but now Parliament votes money from time to time, and individuals come forward with contributions for building churches, so that hundreds have been erected in the course of a few years past. The working clergy, particularly the curates, were in many places miserably paid; but means are now procured for the increase of their salaries. The English Church, which has been

accused of pride and haughtiness, is no longer above receiving curates, and salaries for them, from a society established for the purpose of supplying the spiritual wants of poor or populous parishes. A higher theological education is also more regarded now than formerly, and new theological professorships were instituted at *Oxford* and *Cambridge* in 1842.

These islanders excel all other nations in activity in the promotion of the cause of Christianity, and in benevolent efforts for charitable objects. All religious denominations, however they may differ, meet together here in harmony. No pious institution is allowed to fall into decay, and inventive minds are constantly devising new ones. Even if national pride and selfishness should sometimes be mixed up with these undertakings, still it must be admitted that the whole system is altogether stupendous. Particularly we must admire the Providence of God, who has given the commerce of the world to that people, which both will and can serve as an instrument for the accomplishment of designs that embrace the destinies of the whole world.

The English government and legislature have of late earnestly devoted their attention to the cause of national education. After much dispute, a corporate body was appointed for this purpose in 1839, called, *The Com-*

mittee of the Privy Council on Education. It was then composed of members of the *Whig ministry*, and continues still with a change of members from the *Peel ministry*. The reports of the committee, including those of the perambulating inspectors, which were presented to Parliament in 1839-41, show in what a deficient state national education is in England generally, but they also prove that it is better regulated in Scotland.

The *Scotch Church* still bears a resemblance to the *Puritan*, in her seriousness and decided spirit. A praiseworthy peculiarity is, that she has begun to bestir herself in the missionary cause. That the *Presbyterian system* is affected with imperfections and difficulties, has been manifest even in *that country*. Disputes about the rights of the presbyteries and patrons with respect to appointments to livings, have caused a considerable movement, and have been submitted to the decision of Parliament. The Scotch Church has a good training establishment in the celebrated University of *Edinburgh*. The theological course occupies four years there.

The Episcopal Church, which does not thrive well in Scotland, has availed herself of the movements in the neighbouring country, to inculcate the observance of the Ritual and of Church discipline.

THE NORTH AMERICAN CHURCH.

WE place this Church in juxtaposition with the English, because the two nations have a more extensive and frequent intercourse with each other, than any other nations.

The principle prevailing in this Church, which is generally called the *American system*, but which in America is known by the name of the *facultative and voluntary principle*, involves two essential ideas. The first is, that the Church is an association, completely separated from the political one, a *possible communion*, the connecting tie of which, indeed, is the religious persuasion, but the relation of which, when in existence, to the State, would not in any way differ from the relations in which any other society, instituted by a free and voluntary arrangement, for any object of philanthropy, science, art, or amusement, is placed with respect to the State. This association, formed at the discretion of its members, may at any time be altered or dissolved, without the State ever having the right in any way to interfere, and without the State having anything to do with the same, except to prevent such infringements of the laws of the land as the association might be led to commit. Whereas the State does nothing for the Church,

except to extend to her the same protection as it gives to any other lawful association, neither can it take any part in her proceedings. She regulates the forms of her worship as she pleases; builds her chapels, and keeps them in repair; chooses, pays, and removes, her ministers. If she is rich and powerful, on account of the means which she has amassed, she applies the same means at her discretion, without any other control than her own will. If she is poor, or even utterly destitute, she has not a farthing to claim or expect from the State. The other idea, which is comprised in the *voluntary principle*, implies, as the word itself shows, that a person, in order to become a member of a Church, must desire it, and prove his desire by his acts, that is to say, pay an annual contribution towards the wants of the Church establishment. Whosoever does not like to enter any religious association, is perfectly at liberty to live and die out of the Church⁶. As to the poor, who may be desirous of entering, but who

⁶ The reasons against this ultra-liberalism, to separate the Church from the State, which has met with advocates even at Geneva, since the revolution of the 22nd November, 1841, are well set forth by Professor *Munier*, in "Quelques réflexions sur le système de la séparation de l'Eglise et de l'Etat," Genève, 1842. It is only one of these three things,—levity, hatred to the Church, or a narrow-minded piety, that can favour this whimsical idea.

have not the means to do so, they are either excluded or admitted by charity. It is, therefore, only on the ground of pity, that a poor man will be allowed admittance to the house of God, and the ministrations of that holy place⁷. The evils of democratical republicanism manifest themselves as no less oppressive in the Church than in the State. Neither is the separation of the two, as is commonly supposed, an old one, but a recent one, and it has not as yet had a sufficient trial. In *Massachusetts* the separation was decided upon first in 1834. The reason why the United States separated the Church from the State, after a union between them of 200 years' standing, was the continual contention between the different sects, who struggled for predominance, and disputed each other's claims for assistance from the treasury. The embarrassment in which this state of things placed the government, led the latter to leave the contentious Churches to their fate. The government is not, however, released from the trouble of settling disputes about money matters, because *the voluntary system*, on account of the

⁷ " Le principe démocratique est en tout lieu, un seul excepté, et c'est précisément celui qui, dans l'Europe Catholique, est réservé à l'égalité, c'est l'Eglise. Ici tous les bancs sont égaux partout, excepté en présence de Celui, pour qui toutes les distinctions de cette terre ne sont que misère et vanité. *Lettres sur l'Amérique du Nord par Michel Chevalier.*

changeable condition and nature of congregations, occasions continued litigation about the application, division, or recovery of their funds. This interference of the State is also called for, when litigations arise about shares in the *school-funds*, by which the State promotes national education. But full impartiality is not observed even in this land of religious liberty; for when the Roman Catholics of the state of *New York* claimed their share, it was refused them by the Congress.

Toleration, which we should have reason to expect from one fellow-creature towards another, does not in fact exist between the many different confessions. They assail each other, not only from the pulpits and in the newspapers, of which every sect has one or more of its own, but also with actual violence. Thus, in spite of the universally acknowledged liberty of religion, the sect of the *Mormonites* was, after open fighting, actually expelled from the state of *Illinois*, in the year 1839, and no notice was taken of the outrage*. Agitation lies as a prolific seed in the voluntary system, if it can so be called; and how injurious it is to the increase of Christianity,

* *Joseph Smith*, a bold and cunning person, is the chief and prophet of the *Mormonites*. They form a state in the State, are organized on a military footing, and amount in number to more than 100,000, and they are continually on the increase.

is demonstrated by a gentleman who has pronounced his opinion, after a full investigation of the circumstances. Colonel *Hamilton* expresses himself thus on this subject⁹ :—

“ In the larger cities, there is no apparent deficiency of religion. The number of churches is as great as in England ; the habits of the people are moral and decorous ; the domestic sanctities are rarely violated ; and vice pays at least the homage to virtue of assuming its deportment. The clergy in those cities are men of respectable acquirements, and, I believe, not inferior to those of other countries in zeal and piety. . . In the country, however, this is not the case. There, differences of religious opinions rend society into shreds and patches, varying in every thing of colour, form, and texture. In a village, the population of which is barely sufficient to fill one church, and support one clergyman, the inhabitants are either forced to want religious ministration altogether, or the followers of different sects must agree on some compromise, by which each yields up some portion of his creed to satisfy the objections of his neighbour. This breeds argument, dispute, and bitterness of feeling. The Socinian will not object to an Arian clergyman, but declines having any thing to do with a supporter of the Trinity. The Calvinist will consent to tolerate the doctrine of free agency, if combined with that of absolute and irrelative decrees. The Baptist may give up the assertion of some favourite dogmas, but clings to adult baptism as a *sine quâ non*. And thus with other sects. But who is to inculcate such a jumble of discrepant and irreconcilable doctrine ? No one can shape either his faith or practice according to the anomalous and piebald creed prescribed by such a congregation, and the practical result is, that some

⁹ *Men and Manners in America*, by *Thomas Hamilton*, Esq. New edition, Edinburgh and London, 1843. The first edition was published in 1833.

one sect becomes victorious for a time ; jealousies deepen into antipathies, and what is called *an opposition church* springs up in the village. Still harmony is not restored. The rival clergymen attack each other from the pulpit ; newspapers are enlisted on either side ; and religious warfare is waged with the bitterness, if not the learning, which has distinguished the controversies of abler polemics. . . . In the larger cities, I have already stated that the clergy are, in general, men competent, from talent and education, to impart religious instruction to their fellow-citizens. But in the country it is different. The clergymen with whom I had an opportunity of conversing during my different journeys, were unlettered, and ignorant of theology, in a degree often scarcely credible. Some of them seemed to have changed their tenets almost as often as their coats. One told me that he had commenced his clerical life as a Calvinist, he then became a Baptist, then a Universalist, and was, when I met him, a Unitarian ! There is one advantage of an established Church, which only those, perhaps, who have visited the United States can duly appreciate. In England, a large body of highly educated gentlemen annually issue from the universities to discharge the duties of the clerical office throughout the kingdom. By this means, a certain stability is given to religious opinion ; and even those who dissent from the Church, are led to judge of their pastors by a higher standard, and to demand a greater amount of qualification, than is ever thought of in a country like the United States. This result is undoubtedly of the highest benefit to the community. The light of the established Church penetrates to the chapel of the dissenter ; and there is a moral check on religious extravagance, the operation of which is not the less efficacious, because it is silent and unperceived by those on whom its influence is exerted. Religion is not one of those articles, the supply of which may be left to be regulated by the demand. The necessity for it is precisely greatest when the demand is least ; and a government neglects its first and highest duty, which fails to provide for the spiritual as well as temporal wants of its subjects. But on the question of religious establishments I cannot enter. I only wish to record my conviction, that those

who adduce the state of religion in the United States as affording illustration of the inutility of an established Church, are either bad reasoners or ignorant men."

We have cited the whole passage on account of the accuracy of the description, and the applicability of these sound views.

Sects are constantly springing up, new congregations are formed, and existing ones are dissolved. Nevertheless there is a saying heard from one corner of the Union to the other, that the most numerous sect consists of those who believe in nothing, and therefore are called *Nothingarians*. Respecting them the following remarks are made in a work called, "*L'Eglise et l'Etat aux Etats-Unis*;" viz.

"Sur *presque tous les points* des Etats-Unis, les personnes, qui n'attachent pas de prix à la religion, ne font ordinairement rien contre elle; ils n'ont pas assez de zèle pour l'erreur pour combattre la vérité. Mais si l'on voulait les forcer à contribuer à l'entretien du culte public, il en serait tout autrement, et il n'est point un Etat de l'Union où l'on ne vît s'élever en peu d'années un grand nombre d'Eglises destinées à l'exercice de cultes plus ou moins opposés à la vraie doctrine. Aujourd'hui, au contraire, les mêmes personnes, n'étant pas dans l'obligation de concourir aux frais d'un culte, et n'éprouvant aucune contrainte à cet égard, *ne songent nullement*, soit par préférence pour l'erreur, soit par haine pour la vérité, à *bâtir des Eglises et à salarier des prédicateurs*, pour combattre celle-ci, et pour propager celle-là. Les incrédules sont inactifs, comme je viens de dire, dans *tous les Etats* du centre, de l'Ouest et du Sud."

More active and zealous in spreading their

unbelief are the *Unitarians*, who have their principal settlement in the opulent town of *Boston*. If unbelievers, on account of their indifference or downright hostility to the Church, rejoice at her distracted state, more delicate minds, on the other hand, are hurt; and many of them, like those under similar circumstances in Europe, take refuge in the Roman Catholic Church, which, according to the testimony of *Tocqueville* and other trustworthy travellers, is daily on the increase.

The slaves are, at least in *New Orleans*, excluded from public worship, or are thrust into a secluded place in the Church, according to Colonel Hamilton's statement:—

"People of colour are either excluded altogether, or are mewed up in some remote corner, separated by barriers from the body of the church. It is impossible to forget their degraded condition even for a moment. It is brought home to their feelings in a thousand ways. No white Protestant would kneel at the same altar with a black one. He asserts his superiority every where, and the very hue of his religion is affected by the colour of his skin."

Should this imputation concern the Protestants only, the shame is theirs; but shame is due to the Americans in general, for their perseverance in upholding slavery, and, where this is not the case, for their contempt of the *coloured race*. The clergy in the slave states dare not—thanks be to the voluntary

system—raise their voice against this wickedness. Nor is this neglect of an important duty the only thing with which the American clergy are justly chargeable; for in consequence of the precariousness of their means of subsistence, many are induced to make use of improper, if not of illegal, means of collecting and securing an audience. The word preached is not allowed to operate quietly upon the mind; but they apply a skilfully devised, and almost compulsory machinery, to drive whole flocks to conversion, by means of sermons several times a day, and, on several consecutive days, by common incessant prayers and, at intervals, by private confession of sins on the part of every one who remains, or expresses his desire of confessing, at these so-called “Protracted Meetings.” Then, as if they were capable of looking into the hidden world, they are prepared to tell the exact number of those who are so converted. These undertakings are promiscuously praised or blamed, under the name of *the new measures*. The whole arrangement and the pretended result of it, namely, a revival of godliness, have, by the originators of the same, been styled by the presumptuous name of *Revivals*. They belong, properly speaking, to the *Presbyterians*, and have had imitators even in England and Scotland. Still more violent, if not absolutely wild, are the *Camp-meetings* of the American Methodists. The

advice of the Apostle, "Let all things be done decently and in order," seems not to be cared for in these visionary tumults. The American is propelled in his profession, as it were by steam, to a restless activity; and when his mind is turned to the Church, his conduct is just as extraordinary and enterprising.

Dissension has arisen between the *Independents* and *Presbyterians*, who had advanced so far in union with each other, that ministers of one Church might serve in the other, without previous re-examination. Now there is also a movement in the Church of the *Presbyterians*; and dogmatical controversies, particularly concerning original sin, the imputation of the fall of Adam, and predestination, produce dissensions in the minds of the people, through which practical duties are lost sight of. Persecution is carried so far, that fifty ministers were, on one occasion, excommunicated, as being heretics.

This unfavourable view has been drawn from the testimony of trustworthy witnesses; and partly by reproducing the very same terms which they have made use of. But the American Church affairs have also their bright side, which we have much pleasure in bringing forward. Although this state of things, of many confessions mixed up with each other, and frequently in sharp contention among themselves, might reasonably be considered very

troublesome, yet a lively interest in the affairs of the Church is kept up by an emulous development and defence of the respective dogmas which each party may have adopted, and by a struggle to surpass each other in works of charity. Even this friction is productive of warmth.

National education is a common object, to which the State supplies means out of the *common school funds*. And, although this national education cannot be perfect in such places as have but recently been cleared for cultivation, and among a scattered people, still towns and villages spring up in an incredibly rapid succession, and at the same time means are supplied for the education of children and young people. The *Sunday-school*, which is entirely devoted to Christian subjects, is also here, as in England, auxiliary to primary instruction, and is esteemed as a beneficial means of inculcating early religious lessons. For schools of this sort, which seldom have settled teachers, both old and young, even from the more educated classes, offer themselves as masters and mistresses. *Et docendo discimus*. Occupation about Christian subjects will produce a more abundant Christian knowledge and experience. The Christian life also receives nourishment from domestic devotion, which in America and England is more generally attended to than, alas! among us (in Sweden).

A suitable opportunity for it is also at hand, particularly by the Sabbath being held so strictly sacred.

As the State declines to interfere in the affairs of the Church, it does not supply funds for the support of theological schools for candidates for holy orders. This want cannot be adequately met by the *voluntary system*. The result of this is mentioned above, in *Hamilton's* statement. The less educated the ministers are, the more must they have recourse to improper means of excitement, in order to raise themselves to consequence; and of what sort these means are, we have already seen. Another author may, however, speak on the same side; and his remarks may prove a warning to those concerned:

“Le nombre de ces prédicateurs ignorants, formés à si peu de frais, et dont le ministère est le seul gagne-pain; dépassera promptement le nombre des congrégations établies, où une minorité mécontente, qui paie comme la majorité, n'attend qu'une occasion favorable pour former une Eglise à part. Dès lors n'est-il pas à craindre qu'autour de chaque troupeau il ne se trouve plusieurs ecclésiastiques sans place, qui, poussés par un besoin d'activité qu'augmente, à leur insulte la misère, épient les signes du temps, attisent les mécontentements, font ressortir les divergences dogmatiques, intéressent des consciences déjà timorées à quitter une congrégation qu'ils peignent comme relâchée ou comme infidèle, et du morcellement d'une paroisse parviennent à se composer une congrégation momentanément fanatisée, dont plus tard, et sous des influences semblables, une partie leur échappera à leur tour?”

(L'Etat de l'Eglise et de la Religion en Amérique.)

It cannot be denied that the foregoing descrip-

tion is striking; but the following reproof is not less animated:

“Quelle source de rivalités et de guerres sourdes entre les serviteurs du même Maître, entre les ministres du Dieu de paix! Quels germes de mésintelligences entre les troupeaux du même Berger! Sous quel aspect désespérant pour les fidèles l'Eglise se montre alors au monde! de quelle déchéance ne sont pas frappés ses préceptes! quel coup de mort à son autorité! Comment peut-elle encore élever la voix avec hardiesse pour parler de support, de candeur, de mansuétude, de renoncement et de charité!”

(L'Etat de l'Eglise et de la Religion en Amerique.)

In the more opulent states, however, and in the larger cities, there are *clerical seminaries* as well as *universities*, which yet do not exactly correspond with those of Europe. English and German literature is known and cultivated in these establishments¹. *Exegetical theology* is said to be cultivated with much success. Most especially, however, is the American tendency practical; for which reason also, ascetic and pædagogic literature flourishes there. A great number of their *religious tracts* are republished in England, and the American, *Todd*, is there considered a master in the composition of books

¹ German theology becomes more and more introduced, partly by colonists, partly by candidates, who are going to be ordained as ministers of the continually enlarging German congregations. If the development of science gains thereby, still the diffusion of rationalism is also on the increase. *New York* is even in this respect the centre of North America. In that city is to be found a *moral-philanthropic society*, with a decided anti-Christian tendency. The German Church in America labours both under indifferentism and unbelief.

for children. Two small works by *Abbot*, translated into Swedish by the Rev. *T. Wensjö*, are deservedly valued by us (in Sweden).

The activity and vigour of the Americans are favourably displayed by *religious institutions*, for almost every object of charity. The *missionary cause*, especially, thrives among this stirring people. They have also agents for Christianity all over the world, from Paris to the mountains of Kurdistan, from St. Petersburg to the South Sea Islands.

Humanity owes a great obligation to North America for the *temperance reform*, which originated there. Our age has no instance of a book which has been more widely circulated, and which has produced a more powerful effect, than that on the Temperance Reform in the United States, by the American *Baird*. The finger of Providence manifests itself even in the minutest things, and the oracle of wisdom says: "Be not ignorant of anything, in a great matter or a small" (Sirach v. 15). A clergyman happened to perform the funeral service, in the year 1826, over a drunkard in the churchyard of *Andover*, and on this occasion gives utterance to his opinion, that drunkenness cannot be checked, unless all use of ardent spirits is relinquished; and forthwith this spark flies over all the world, to enkindle a zeal for this great moral change.

SWITZERLAND.

Switzerland, divided as it is into different cantons, is not less so in a moral and religious respect. Agitation is now as general, as unity was in former times for a common defence against more powerful neighbours. In the *Roman Catholic cantons*, a more liberal doctrine is engaged in war against Jesuits and Ultramontane men. In the *Protestant* ones, Christianity endeavours to defend itself against unbelief and *rationalism*, which pour in from France and Germany. The party-strife bears all the violent and rude character of republicanism, and they attack each other sometimes with abusive language, and sometimes with personal violence. How a people, after having their most delicate rights infringed, will justly take revenge, though in an improper manner, was manifested by *Zürich* in the year 1839, when the government had called *Strauss* to the vacant theological chair, and consequently to the training establishment of the canton for candidates for holy orders. The then triumphant party is still the predominant one; *sed incedit per ignes suppositos cineri doloso*. *Bern* obtained in 1834 her own university, where the new theology is taught. There is, however, also an *Evangelical Society* in activity for practical Christianity. *Basil* and *Lausanne* are the strongholds of several religious institutions of that sort. Thus from that very quarter, whence

the *Encyclopédie* proceeded, religious tracts are now spread about. Amidst all these changes, which are so numerous in our age, it is also remarkable, that *Geneva*, which in the time of *Calvin* was, and had the name of, the *Rome* of Protestantism, has for some time departed from *orthodoxy*; and now, since the revolution of the 3rd of March, 1841, she is rapidly giving way to a democratic, and likewise papistical, mob-government². The *Evangelical Society* which is established here, and which is most commendably active, not only distributes religious books, but also sends preachers of the Gospel all over France. A *theological academy*, with distinguished masters, also owes its institution to this society. The movement within the same, which was caused by *Irvingism* from England, has subsided, and those deluded men have been brought to their senses. *Switzerland* has 2,177,485 inhabitants, among whom are 882,859 Roman Catholics, and 1755 Jews.

THE DUTCH REFORMED CHURCH.

The Dutch Reformed Church being formerly the State religion, is still the most favoured, occupying the parish churches; her clergy also enjoys

² The territory which, by the congress of Vienna, was allotted to *Geneva*, is inhabited by Roman Catholics, who gradually as mechanics have moved to the town, where they have carried the general elections, by which the aristocracy is deposed, and Protestantism in all probability will share the same fate. Riots take place frequently against a weak government.

somewhat larger salaries than the rest. She consists of about 1300 congregations. The *Lutherans* have only from 50 to 60 meeting-houses, and the *Remonstrants* from 30 to 40³. The *Mennonites*, or *Anabaptists*, are few in number, and receive nothing from the State. There are more than 500 Roman Catholic congregations, and the number of them has increased so rapidly, that 42 churches were built in eight years. The internuncio of the pope, *Cappacini*, has also been here, in order to negotiate; his proposals, however, are said not to have met with success. There are more than 100 *Jewish synagogues*, and a few foreign churches, all of which are protected, and their expenses partly defrayed, by the State. The polity of the Protestant Churches is *Presbyterian*; but the influence of government, even since the new order of things in 1813, is greater than in England. Dissension continues between the present Church and those zealots who want to restore everything to the order laid down by the *synod of Dort*. The latter have been persecuted, and their ministers removed. Nevertheless, the *Scholtians*, so called after the preacher *Scholte*, are numerous and unsubdued. When

³ Two Lutheran churches are in existence at the side of each other, of which one, with a confession adopted in 1792, has returned to the former symbols, and cast away rationalism. The name "herstelde" indicates restitution of the former order.

the number of the *Separatists* increased, the king issued an edict on the 8th of July, 1836, by which such separate congregations were permitted under certain severe conditions; and also conventicles, consisting of more than 20 persons, were allowed, provided they gave notice to proper authority, whose business it was to watch the order observed there. These harsh proceedings, unexpected in Holland, the cradle of religious liberty, might be explained by the morose character of *Calvinism*, and the disposition of King *William*. The present government, however, is so far tolerant, as to separate the religious instruction in the schools from the secular one, leaving the former to the charge of the clergy of each confession, which was proposed by the bill of 1842, respecting the establishments for public education. The learning of the Dutch, even with regard to theology, retains its good reputation. It has certainly not been free from the influence of German *Rationalism* of late; but the serious disposition of the people prevents all rash proceedings⁴. The English, who want to revive religion even in Holland, assert that it is cold and formal, an accusation which the Swedes also have had to sustain from the same quarter.

⁴ A proof of the good sense of the Dutch, is the determination of all the booksellers not to offer for sale *Strauss' Leben Jesu*. How different was the conduct in a country (Sweden) which boasts of northern seriousness!

GERMANY.

Germany, which fostered the Reformation, retains her importance ; less, however, on account of her defence and promotion of Christian truth, than for her display of indefatigable diligence of research, multifarious knowledge, and ceaseless efforts, though they sometimes take a wrong direction. The *Reformation* signifies in these days, in the opinion of the majority, not what it was, namely, exception against all other authority in matters of faith than that of the Divine Word, but a protest against all restriction of the individual fancy. This people have always distinguished themselves by mental achievements, which, by the influence of the times, have been rather violent, not unfrequently ruinous to the Church. Sober seriousness has to a great extent been changed into hunting after novelties, and the investigation of truth, too, has been changed into scepticism and hypercriticism. Untried opinions are no longer set forth with modesty, but are boldly maintained. The practical tendency, which never was strong among the Germans, is now disappearing since *dialectics* have again been reinstated, and since reason has become all in all. Reverence for things sacred, places fewer obstacles now in the way of vain fancies and wild speculations, since presumptuousness, the object of dislike to *old Germany*, has become the glory of the *new* one. We

hope that the Vandalism of the latter against the Church, society, and morality, may not be predominant ; for seriousness is, in the main, the national characteristic. A *reaction* towards something better in the Church has also been going on for the last ten years, and several witnesses of the truth have come forward with vigour and fearlessness. But we regret that a still greater number among them, who want to be considered as belonging to the good cause, and whose intentions ought not to be suspected, have nevertheless not identified themselves with Christianity in all its parts, but hesitate, and contradict themselves in the confession of the same, scrupling even at the mere appearance of scientificism. Liberty of doctrine is as much the delight of the ever scribbling German, as political equality is of the volatile Frenchman. All warnings against excess, all calls to order, are lost in the cry, "Great is Diana of the Ephesians !" Under these circumstances, it is next to impossible—not, to return to the old paths, which, indeed, is out of the question,—but to exhibit the jewel of the Church in renewed splendour, after having for nearly a century taken out the diamonds of the same, one after the other. Such is both the sorrow and sympathy of friendly interest. But we proceed from these reflections to our narrative.

The Union.—When the late king of Prussia, *Frederick William III.*, by the *Union* and

Agenda, united the Lutheran and Reformed Churches in his dominions, he aimed at forming a powerful coalition against Popery and increasing infidelity. The latter might, however, rather gain by that indifferentism, which was favourable to, and became a result of, the union. Neither was the union clearly premeditated, or fully real, when it was proclaimed by a *Cabinet Order*, of the 28th February, 1834, that each Church should retain her confession and her symbolical books in their prevalent validity, and yet both use the same *Ritual*. Something like this began to manifest itself in the general opinion, which after the war of deliverance had become more religious; but it wanted, in consequence of the long previous influence of Rationalism, the character of a Church, and a serious desire of something definite as to doctrine. The point was carried by the ardent will of the king in this matter, while indifference prevailed on the part of the frivolous; but on the other hand, many pious persons rejoiced at the termination of the liturgical disorder, and at the introduction of a *manual* (*agenda*), of an edifying and Christian character. Those, however, who looked deeper, regarded it as a matter of suspicion, that among the advocates for the union were so many to whom the Church was a thing of indifference, and who no doubt aimed at cutting off her connexion with the *confession* and *symbols*. So far as the government is concerned,

it must always be hazardous to interfere in the most vital affairs of the Church, to say nothing of the abrupt manner in which the thing was done. The *Rationalists* were partly *for* and partly *against* the agenda; *against* it, as a renewed confession of the fundamental truths of Christianity, which they had rejected; *for* it, as the means of a levelling union. The *Reformed Church* ought not to be dissatisfied, as she had always been inclined to union with the Lutheran, and now actually was the favoured party. But the *Lutheran*, on the contrary, had to complain, that her peculiar doctrines were rather tolerated, than acknowledged as valid by the union. The discontent showed itself, as is usual in Germany, by a multitude of publications, and also by actual resistance in *Silesia*. The Lutheran Church had there previously invigorated her powers in the contest with Popery, she retained still the seriousness and purity of an *Ecclesia pressa*, and she had carefully diffused Christian knowledge among the people. At first, defensive pamphlets were published even here, among the rest by *Steffens*. The authorities issued remonstrances, but they were not attended to; for the learned but vehement professor at Breslau, *Scheibel*, assisted by his son-in-law, pastor *Kellner*, had placed himself at the head of the dissentients, who are said to have amounted to 8000, with 19 clergymen. The violence to which Government then resorted is utterly unjustifiable. The

result, too, was what might have been expected, that although *Scheibel* and others were banished, the discontented party joined closer together, formed congregations of their own, and appointed ministers or trustees of their own choice. Those (about 2000) who had not formed a separate communion, emigrated to America and Australia, in the years 1837-39⁵. A similar attempt to maintain their former situation was also made by some Lutheran congregations in *Pomerania*, where a clergyman, with the Swedish name of *Ehrenström*, has become celebrated, and a part of the clergy have written to the superintendent-general, bishop *Ritschel*, declaring their

⁵ Another emigration of Lutherans, but not a forced one, took place in 1838, from the kingdom of *Saxony*, under the conduct of a clergyman named *Stephan*. This learned, but cunning, and hypocritically vicious man, had contrived to gain such an authority over his followers, among whom were some clergymen, that they relinquished their office, family-connexions, and country, in order to establish a Lutheran Church, purified from the corruptions of Germany, in the North American state *Missouri*, under his unlimited authority, both in spiritual and temporal cases. Notwithstanding solemn oaths of blind obedience which they had taken to him, they deserted him when his immorality was detected; and since that time he has led a life of adventure. The deluded again have publicly deplored their folly in forsaking their Church and country. These letters, as well as articles about emigration and *Stephanism*, have of late years frequently occupied the pages of the newspapers and periodicals of the German Church. The *tabula votiva* of the shipwrecked ought to be a warning against separatism and the idolizing of man.

adherence to the Lutheran confession. Similar movements have also taken place in *Brandenburg*, *Prussian Saxony*, and the Duchy of *Posen*. Time will show whether this *Lutheran Church* ἐν στροφῇ will preserve its purity, or divide herself by separatism, symptoms of which have already shown themselves. She has been treated more leniently by the present government; for immediately after the death of the late king, the discharged clergymen were released from their banishment. It were certainly very strange, to say no more, if a Church, although *beata possidens*, could be forced to resign her *confession* and *rites*. That would, indeed, be *Czaro-papism*. That the government is rather disposed to give way, may be inferred from the fact, that the *general synod* of the *Lutheran Church* was convened and held at *Breslau* in September and October, 1841, which synod also, at its own risk, drew up a *Church discipline*. Those congregations, however, which took part in the said synod, were only 14 in number, scattered all over the Prussian monarchy. Efforts have been made in a more peaceful way to bring the Protestant confessions into accordance with each other, by definitions with regard to the Holy Sacrament. Not only individual theologians, as Dr. *Sack* at Bonn, have framed projects with this view, but a most remarkable unanimity of sentiment about six points in the said doctrine

was come to at *Bremen* in 1839, by the members of the committee of the *North German Missionary Society*, consisting of both Lutherans and Reformed. This project, which has given due preponderance to the Lutheran view, appears to be very promising.

Union between the two Protestant Churches is concluded in *Palatine-Bavaria*, *Baden*, and other German states, and is also preparing in others.

Sects.—When there is a more general apostasy of the Church to one quarter, the sects become less numerous, or they are swallowed up in the prevailing torrent. The theologist *Schönherr*, of *Königsberg*, was the author of a sect, which, however, had but few adherents. His doctrine was a resuscitation of *Gnosticism*, connected with impure morality, like that which arose in the first centuries of the Church. We need not enlarge on this subject, as a complete review of it, by Professor *C. J. Almqvist*, has appeared in the *Ecclesiastik Tidskrift* (the Ecclesiastical Quarterly). The ministers *Ebel* and *Diestel*, who by their writings have endeavoured to bring the heresy forward, have been punished. *Prussia*, which, according to a statistical report of January, 1842, numbers among its population 9,084,481 Evangelicals, 5,612,556 Roman Catholics, 1257 Greeks, and 194,823 Jews, counts also 14,474 *Mennonites*. But these live quietly,

and make but few proselytes. The case is quite different with the *Baptists* from England, who have been very zealous in gaining adherents and forming congregations, as well in Prussia, as in the rest of North Germany, and with those from Switzerland, who have acted similarly in South Germany. There is the same agitation among them, as there was among their forefathers, the *Anabaptists*. They have lately disturbed the inhabitants of the *West India* Islands; now they also molest the Church in Germany, Denmark, and Norway. The *Swedenborgians* continue to have their principal abode in *Tübingen*, where *Tafel* is indefatigable in book-making. This sect, which is notorious for hunting after proselytes, makes incessant efforts for that purpose. But in Germany, rationalism has long ago passed this stage, and its monstrosities have no effect on the age of reflection. A clergyman, named *Werner*, who went about preaching the doctrine of the New Jerusalem, attracted attention for some time, but he has now relaxed his restless activity, or turned it to philanthropic objects. The *Philaleths*, a Deistic community at *Kiel*, have not been heard of for some time, or have perhaps given way to a more serious spirit, which prevails at the university and in the city, where *Harms* is labouring with unwearied vigour. But *Deists* have, in the kingdom of Saxony, the Saxon Duchies, the Principalities of Anhalt, Bruns-

wick, and the Province Saxony, joined together by the name of "Protestant Friends," or "Friends of Light," and published a so-called ascetic paper, under their firm. Both the sect and its organ seem to be insignificant, merely a gentle ripple on the surface of the great stream of the time. A German will make the veriest trifles the subject of profound disquisition. Among these may properly be reckoned the project of a separate *German* Church, with so-called purified Christianity. Now, when the fancies of the individual make themselves particularly prevalent, and separatism results either from the temper or from the persecuting spirit of the age, numerous forms of dissent may arise; but by reason of their very multiplicity, and the small number of their adherents, they have no importance in themselves, and do not require to be recorded for the information of posterity. I may, therefore, very well omit all notice of them in this short review. With respect to the famous *Pietism* of the last century, such is the present state of things, that many give this name to true Christianity, instead of the former corruption of it. The *pietism*, which *Bretschneider* has described, and which is the target for levity or learned insolence, is the very *orthodoxy*, and not the schism, which violently contended against her. According to the leader of the Rationalists, therefore, one can expect to find Pietists

only in the communities of the faithful. In *Wurtemberg*, formerly the native soil of sound theology and piety, but which has now produced such adversaries of Christianity as *Strauss*, *Bauer*, *Vischer*, and *Zeller*, we may, nevertheless, find *Pietists* with the old principles and peculiarities. *Relata referimus*.

However, *Rationalism*, far more than some smaller sects, is the cause of the decline of the German Protestant Church. It continues to undermine the foundation of the doctrine, and to pull down the sacred superstructure. *Wegschneider* is continually publishing new editions of his Dogmatic work, in which the *ἐπίκρισις* removes or starts now one, now another dogma. *Röhr*, in his voluminous *Prediger-Bibliothek*, explains away Christianity, or causes it to be explained away. *Bretschneider*, who in his *Clavis* more and more misinterprets the sense of Scripture, sends forth pamphlets or novels by turns against Roman Catholicism and stanch Protestantism. The patriarch of rationalism, *Paulus*, lately celebrated his jubilee of office; on which occasion gratulations were forwarded from several quarters to the incorrigible old man, and for the cause he represents. This tendency seeks also to obtain its praise from vanity; and *Ammon* has thus caused Christianity to be etherealized, or as his book calls it, to be *progressing in development to a religion of the world*. It is the same emptiness,

vanity, and boast of intelligence, which characterized the close of the last century⁶. Thus insipidity shows its contempt for Scriptural faith, by misapplying to it the epithet *mystic*. However, as our time is one of contradictions, not only the history of *mysticism* is engaging the attention of able men, and *Echart*, *Suso*, *Tauler*, &c. have been honoured with memoirs; but also the mystical tendency has in *Theremin* a powerful advocate. To rationalism, which presumes to heat the Holy Scripture as wax, to be moulded at pleasure, the *symbolical books* are particularly annoying. The controversy against them has, therefore, of late been carried on with vehemence, and a great deal of book-making⁷. The dispen-

⁶ The French have been made acquainted with the rationalism of Germany through "Histoire Critique du Rationalisme en Allemagne depuis son origine jusqu'à nos jours, par *Amand Saintes*," Paris and Leipzic, 1841. The author, a Reformed clergyman at Hamburg, displays an acquaintance with this subject, which could hardly have been expected from a Frenchman, and enlarges with energy on all the events of rationalism, and its injurious influence on Christianity. However, less concession in some parts, and a better arrangement of the whole, might have been desirable. Errors in the spelling of German names are here more than commonly numerous, which is saying a great deal.

⁷ The frivolousness of the writings of this party is indescribable. The smallest circumstance puts it in motion. The election of a preacher at *Schwelm*, by which the liberty of doctrine, even from the pulpit, was questioned, occasioned a multitude of pamphlets. A similar result arose from the contro-

sation of the clergy from binding themselves to symbolical books, which has been obtained in *Switzerland*, *Holland*, and elsewhere, is urged as a concession, which ought to be made every where ; and there is, therefore, a general outcry against the pretended restriction of conscience. Among the writings on the other side, those of Bishop *Sartorius* are, no doubt, the clearest and most conclusive. Whereas rationalism, negative and without character as it is, is always ready to comply with whatever is looked upon as scientific, or whatever is favoured by the times ; one would have reason to expect that its victory were a matter of fact, and the songs of triumph sound also to that effect. But in reality, common *rationalism*, as doctrine, has lost a great deal of its reputation. The opposition which was set up against it by *Rheinhard* and his school, and

very whether a clergyman, named *Sintenis*, at Magdeburg, had the right not to preach Christ as He is preached in the Bible. Either from this or some other cause, the attacks on Bishop *Drüseke*, of that place, were as numerous as they were impudent, so that the bishop desired to resign his office ; which, however, was refused him by the Prussian government, in a most flattering and encouraging manner. *Krummacher* preached at Bremen a few times, instead of his father, who was taken ill ; and, lo ! a storm arose immediately against him and his pretended pietism ; nay, his adversary *Paniel* deemed the matter to be of sufficient importance to present a thick periodical to the world on that subject ! Who does not here, with *the Preacher*, groan under the book-making mania ?

by the greatest part of the so-called *supernaturalists*, was too weak and unsteady to effect anything of consequence. That party also stood more on the ground of reflection, than on that of the Bible, (*Rheinhard* denied the reality of *unio mystica*, which he considered as a mere figurative term,) and endeavoured, by means of various compromises, to make Christianity as agreeable as possible to the natural man. They treated about peace, they made concessions, and they retrograded so far—and they do so still—that some of them exchanged names with their opponents, and turned *rational-supernaturalists*. Biblical truth has, however, of late obtained some more faithful and decided advocates, who mercilessly expose the weak points of rationalism, and declare that they will have nothing to do with it^s. Such a protest could not but be made, as soon as the Church became sensible of her duties, and of the trust committed to her charge. However, *philosophy* itself, with which rationalism, with its pretensions to superior sagacity, always wanted to be on good terms, no longer avows the connexion.

The natural philosophy of *Schelling* has already

^s The most strictly Protestant witness in every sense is, *Zeitschrift für die gesammte Lutherische Theologie und Kirche*, von A. G. Rudelbach und H. E. F. Guericke, a quarterly periodical, which commenced in 1840. *Evangelische Kirchen-Zeitung* is still published at Berlin.

been alienated from a religious doctrine, which acknowledges, as rationalism does, besides the manifestation of God in nature, also that in the Word, at least as mediate. The pantheism of *Hegel*, and the apotheosis of the spirit of man, has still farther separated itself from Christianity, and ridicules rationalism as much as supernaturalism. That theology, which has followed philosophy as a handmaid, has consequently become spiritualistic, having either, with *Schleiermacher* and his numerous school, searched the contents of Christianity in a dialectical manner, separating every thing which is not suitable to this process, and paying very little regard to the written Word, but so much the more to their own feeling, or so-called individual mind; or having else, with *Hegel*, and those parties into which his adherents have divided themselves, introduced philosophy to theology, making thereby now one, now another *quodlibet*. From the *Alexandrian* school, where theology began to be connected with philosophy, up to the present time, theology has never been so much encroached upon; for theology, without a personal God, and Christianity, without an historical Christ, is an offensive mockery, or a miserable imposture. The dialectical process, a real Procrustes' bed, ought to be disavowed by theology. Revelation has no object which wants to be released, but that which releases. In these

facts, as the result of the counsels of God, is an eternal existence. It cannot be transformed or reproduced by any thought of man, but it transforms. It does not submit to the human spirit, but conquers it, and assimilates itself with it ; and this change is by far more valuable than the treasure of knowledge. As to the assurances that philosophy in the Hegelian one has reached its summit, it may be so, for aught we know ; but that summit must then be divided in three, if not more, points, and has not, like the pyramid, only one. But Christianity, which is designed for a blessing to all, ought not to speak the language of this philosophy, which is unintelligible to the people. Theology, applying as a science the formal part of philosophy, has an independent matter, which is widely different from pantheism and the apotheosis of man :

*Littora littoribus contraria, fluctibus undas
Imprecor, arma armis, pugnent ipsique nepotes.*

If we may be permitted, after having survived three philosophical monarchies, to give our opinion respecting the fate of this fourth one, we have every reason to believe that its fall is fast approaching, because of its being prepared by the extremity of its subjects¹. A philosophy

¹ The evidence of this presumptuousness is the unrelenting

which is the *monism* of the thought, and which does not give to the other faculties of the mind their due, cannot eventually satisfy the expectations of humanity. Its contest in this respect

judgment of the Hegelians, as regards previous philosophers, and their conduct towards *Schelling*, when he first came forward at Berlin. One is thereby reminded of the expression of *Baco*, respecting another dialectician, *Aristotle*, namely, that he was like the Ottomans, who do not consider themselves safe on their despotic throne, until they have murdered all their brothers. We shall produce two other evidences of public functionaries, from whom one has a right to claim moderation. *Henkel*, Attorney-General at Cassel, has inveighed against Christianity in such terms as the following: "Verschwunden ist ja jene finstere Vorstellung von angeborener Sünde und Verdammniss; an ihre Stelle steht ein Engel des Lichts; der Heiland ist nicht mehr das unschuldige Sühnopfer zur Tilgung der Sünde. . . . Unsere altgläubige Secte, die Symbole—mit jenem und ähnlichen Unsinn vom Seligmachenden Glauben, von der Auferstehung der Todten, u. s. w. wieder in Gang bringen will. . . . Es ist ja jedem Menschen, der nur einigermassen nachdenkt, klar, dass, wenn dieses das wahre Christenthum wäre, dasselbe die fürchterlichste Religion auf der Erde seyn würde. . . . Wohlan wir wollen uns und euch reinigen; wandelt aus, oder bauet euch eine kleine Capelle, und dienet darin Gott auf eure finstere Weise, denn unsere Kirchen sind doch viel zu gross und hell für euch. Wahrlich ich sage euch, die neue Protestantische Kirche nach der Wiedergeburt des Geistes wird glänzend wie der Phönix aus der Asche steigen, euer Kirchlein aber wird einem alten verfallenen Häuslein gleichen." These expressions are partly to be found in a pamphlet addressed to the Crown Prince of Bavaria! The separate vote, respecting *Bruno Bauer*, of *Marheineke*, Consistorial Counsellor and Professor of Theology, has been presented to us, probably not for an example.

with the universality of Christianity, will at any rate be brought to a speedy issue.

It is not only theology, but Christianity in general, that has to complain of the *Hegelian* philosophy, which has fostered such men as want to take heaven by storm, as *Strauss*, *Bruno Bauer*, *Feuerbach*, &c. It may be said, that they have exceeded the limits of their master, for which they, in fact, take credit to themselves; but still they have proceeded from the *Hegelian* *domus*, and have merely, on their own responsibility, taken the step completely. The young Hegelians (*die Hegelingen*) having entered into fellowship, for defence in life and death, with "Young Germany," and having opened their *sentina malorum* in *die Hallische*, afterwards *Deutsche Jahrbücher*, are moving onward, destroying every thing which is dear to mankind. It cannot be denied that they have logical dexterity, which is the triumph of the school, and that they exercise with considerable readiness that cynical sarcasm which respects neither cause nor person; but the whole concern is a scandal to literature, and a gross abuse of the liberty of expressing one's thoughts. All the objections which these worthies, both old and young, make against Christianity, are partly as old as those which *Origen* refuted against *Celsus*, and the Apologists among the Fathers of the Church against the heathens in general, partly no newer than those of the

Naturalists and Deists of England, partly inventions of their own dialectics and transcendental criticism.

*Redit labor, actus in orbem,
Atque in se sua per vestigia volvitur error.*

These whimsical ideas wound delicate minds, corrupt those who are unsettled, and confirm the erring in their unbelief; but, for Christian truth, it is much better to see her implacable enemies in arms, *adverso fronte*, than to have to deal with traitors or timid defenders. The violent character of the attacks might also be that of despair; it is at all events an omen of defeat. The Christian Church will not fall through these assaults, how violent soever they may be; for she is, by Divine promise, assured of her lasting existence. But more uncertain is the victory of the state over the twin-brother of unbelief, *liberalism*². The Germans are now indeed busily occupied with their *Zollverein* and their railways; but *vis inertiae*, once put in motion, is not easily arrested in its course. Governments seem to dread the movement, and the vigilant one of Prussia is guarding against the dangers that threaten both the Church and State. The Hegelians, who thought themselves favoured under the late

² The political doctrines of *Ruges* and his confederates are now those of the *Sans-culottes* and the extreme Liberalists of France. The present talented and powerful king of Prussia is particularly an object of bitter hatred to the whole sect.

Prussian government, on account of their author's absolute ideas respecting the State, complain now of oppression from the present government. May not the fault be their own, and the same which *Sallust* remarked in *Catiline* :

Satis eloquentiæ, sapientiæ parum?

The state of science has, in Germany, a great influence on the educated classes, who want to be considered as learned. An aristocracy of science is boasting, with scientific pride, of its pre-eminence above the non-educated people. Other sciences may be popularized, but the modern philosophy cannot. She is their exclusive possession ; and if they do not understand her technical terms, they make use of them nevertheless. They may, perhaps, pity, but they do not respect, the rest of mankind, *nos, qui numerus sumus, et fruges consumere nati*. This event is not a new one, not a mere *Berlinian*, or a *German* in general ; for it can be traced to the priests of Egypt, to the magi of Chaldea, to the sages of Greece and Rome, and it is still to be found among the Indian brahmins, and among the learned class of the Chinese. But on account of the relapse, which is more dangerous in our times than it ever was, the disunion between men, who are brethren, will become greater. No alms will compensate for the want of respect for human rights and love towards our fellow-crea-

tures. A Nemesis is threatening; for "pride goeth before destruction, and a haughty spirit before a fall." How unlike the spirit of the Gospel, *which is preached to the poor, and which maketh wise the simple!*

The craving for knowledge, which is excessive in Germany, manifests itself also at the public establishments for *elementary education*, where the instruction is carried to such a pitch, that complaints have been heard of late, particularly in Prussia, that it is injurious to the health of the pupils. There is also another complaint, on the part of the more pious, which is said to be equally well founded, that the religious instruction has been neglected or unsound, and that the Christian spirit has departed from the colleges (*die Gymnasien*³). This complaint shows that the want of something better is felt, and is in a fair way of making its appearance. Of still greater advantage is the more religious tendency of the national school system, which is promoted by seminaries for the training of masters⁴. Ger-

³ A work, which both cuts open the wound, and prescribes the cure of it is, "Gymnasium und Kirche, oder der Religion-Unterricht in den evangelischen Gymnasien nach dem Bedürfniss der evangelischen Kirche; von Dr. C. D. Klopsch, Director des Evang. Gymnasium zu Glogau." Berlin, 1842.

⁴ Pædagogiska Anteckningar, under besök vid åtskilliga Utländska Undervisningsverk, af A. N. Schmidt, Rektor vid Wexelundervisnings Sällskapets Normal Skola. Stockholm, 1841. A book which will repay perusal.

many, which has frequently set an example to us, may in this respect be much more safely followed than in her speculative theology, which is alienated from Christianity.

It were ungrateful, nay, unjust, to deny, that noble spirits are working in Germany, in order to restore theology to her proper basis. However, when *compromise* is not only the watchword of the times, but the object of most men, it is necessary to take care that truth be not bartered away. There are still many pious wishes to be fulfilled. Some of them may here be mentioned. *Exegesis* has, with reason, made use of the *grammatico-historical* mode of interpretation, after having relinquished the Kantian moralizing *vitium subreptionis*; nevertheless, according to *Melanchthon*, an *interpretes* ought to be not only a *grammaticus* and a *diálecticus*, but also a *testis*, who receives experiences, and bears witness of, the revealed doctrine. The *notion of inspiration*, in its strict sense, is abandoned; but while you modify it, you must take care that you do not also give up the idea of a Divine direction in the composition of the Holy Scriptures. *Sin*, which was regarded in its true light by the *Reformers*, and which, by the *Pietists*, was exposed in all its abomination, was by the *Neologists* considered as a mere sensuality, or weakness. It was not long, then, before sin was considered as a necessary link in the development of man, a formation to

be changed, so to say, in the spiritual life. *Schleiermacher* commenced this rupture, which has been completed by *Hegel* and the Pantheists⁵. Should, however, no importance be attached to sin, the atonement will also lose its importance. The *doctrine of atonement*, "unto the Greeks foolishness," is repeatedly altered by new devices of explanation; but generally they pass over the atonement of God with man, in order to adhere to the atonement of man with God. Ἰλασμός gives way to καταλλαγή. *Conjuncta tamen valent*.—It is the general opinion, that the old theologians placed *the miraculous* on a pinnacle; now efforts are made to drag it down to the natural. If the Reformers, in the controversy with the Roman Catholics, did not take into consideration the *co-operation of man* with respect to conversion, there is now an inclination (should it even be acknowledged, that the power comes from God in vocation) to give too much scope to man's own power for the continuation of the order of grace. *Practical theology* has not recovered its due, whereas the scandalous doctrine respecting the "reinstating of the flesh," particularly, has

⁵ The following may serve as a sample of all the rest:—"Die Schuld ist die Existenz, das Heraustreten des Individuums aus der Indifferenz, der allgemeinen Lebensquelle, und die Strafe dafür ist, dass es in den dunklen Grund, aus dem es stammt, zurückgeschlagen wird." *Vischer*, über das Erhabene und Komische.

demanded the most severe refutation on the part of Christian morals. One seems to be too much occupied with *criticism* and *dialectics*, to be able to pay due attention to what is of universal utility⁷. While contending against the restrictive form of *Pietism* and *Methodism*, too much might also be conceded to obstinate independence. However, with respect to the *ascetic*, properly speaking, both Protestant and Catholic Germany has a great deal of good to show during this period; still the number of misleading, perverse, and insipid, so-called ascetic writings, is much greater. The *Hegelian* mode of constructing history has also been approved by *historical theology*. A *critico-speculative* mode is making itself predominant against, on the one side, the *believing-ecclesiastical* one, and, on the other, the *subjective-reasoning*. As to experience being likely to fall short here, and history going to be constructed according to a previously arranged supposition, consequently really in a subjective and not in an objective manner, it is not very difficult to pronounce an opinion. We have a fresh example in the unscrupulous manner in which evangelical history has been treated; the turn will now come to the Fathers of the Church, the history of the Creeds and of the Church. This paroxysm, however, cannot be of long

⁷ One of the very best works on Christian morals is that of Bishop *Sartorius* concerning *Love*, which is now about to be translated (into Swedish).

duration, but must give way at the same time with that philosophy which has occasioned it. Along with this corruption, valuable historico-theological works have also appeared, some comprising the whole period of the Church, others containing monographies and biographies⁸.

The disunion in the Church has caused a perception of the want of associations among those who hold the same opinions. A public meeting of *Rationalists* was held for that object in *Halle*, in 1842; and another of the *Orthodox* in the same year, at *Gnadau*, by whom a society, with regulations, was established. But of greater influence on the Church, on account of deliberations even between those of different opinions, will the *synods* be, which every where are wished for, where they are not already in existence. However, it is complained that governments seldom pay any attention to the petitions of the synods. The object of these synods has been, of late, to alter those *catechisms* and *books of hymns*, which have been almost every where introduced by rationalism, during

⁸ The latest period has been particularly fruitful in the latter works. A master in this respect is *Ullman*, who has depicted the Reformers before the Reformation. *Spener* has obtained a biographer in *Hossbach*, *Melanchthon* one in *Galle*, *Calvin* one in *Henry*, and the image of *Luther* has been sketched both by first-rate masters and by bunglers. To the latter sort belongs a biography, which some persons have attempted to spread as popular reading amongst the people in Sweden.

the predominance of that party. There is now a considerable reaction in a contrary direction.

In the German disposition of mind lies a warm feeling of human charity, which is testified by multifarious charitable establishments and pious institutions. Roman Catholics and Protestants vie with each other. The latter have distinguished themselves by *die Gustav-Adolph Stiftung*, which was established in the year 1832, at *Leipzig* and *Dresden*, for the purpose of assisting oppressed or indigent Protestant congregations. An annual contribution to this institution has been collected in *Sweden*, since the year 1837. Either from ignorance respecting this institution, or in order to have it all his own way, the Rev. Dr. *C. Zimmermann*, of Darmstadt, invited the public to an association for the same object. The king of Sweden, whose patronage of this establishment was solicited, has however for the present declined to support the intended new association, in consequence of his being a patron of the *Gustav-Adolph Stiftung*. Dr. *Zimmermann* then proposed to his subscribers and others, who interested themselves for this object, to have a conference with the managers of the *Gustav-Adolph Stiftung* at *Wittenberg*. This meeting was held at *Leipzig*, on the 16th of September, 1842, and was attended by from 400 to 600 persons from various parts of Germany, Switzerland, Hungary, &c. Resolutions respecting common

arrangements were agreed to, as well as that every one in his quarter should take an active part in forming associations or auxiliaries. A general meeting was decided upon, to be held at *Frankfort on the Maine*, in September, 1843, in order to lay down regulations, and to appoint an administration. The *Gustav-Adolph Stiftung* was to be the foundation, and *Leipzig* the principal place of the establishment. Beneficial results are to be expected from these preparations⁹. Before this movement, the *Gustav-Adolph Stiftung* had effected very little, because she invested her income in funds. This is now altered. Similar relief to indigent congregations had already been granted from *Basil*, from the *Clerical Conference in Switzerland*, and from *Wurtemberg*.

DENMARK.

Denmark, being connected with Germany on account of the Duchies, has thence particularly received her cultivation; and is also, like Germany, inclined to activity in authorship. Periodicals are also here in abundance. *Rationalism*, of the same form as that in Germany, maintains itself, but not without a struggle with *orthodoxy*. The *Hegelian philosophy* has at the

⁹ Sermon, speeches, debates, and list of those present, are contained in *Amtlicher Bericht über die am 16 Sept. 1842 zu Leipzig gehaltene Versammlung der Vereine zur Unterstützung bedrängten Protestantischer Gemeinden*. Leipzig, 1842.

university of *Copenhagen*, as well vehement, as calm, advocates. At *Kiel* the theological faculty is supernaturalistic. The Church is disturbed by *separatism*, yet less since the talented, but vehement *Grundtvig* re-assumed his clerical functions. When the *Baptists* asked for religious liberty, the government consulted the clergy, who dissuaded it from complying with the petition. The holding of conventicles is still forbidden, under a penalty. An animated dispute has been carried on in writing, of late years, respecting the new *Manual*, edited by Bishop *Mynster*¹⁰. Among the opponents, *Grundtvig* came forward, objecting to an established Church, and advocating a more free ecclesiastical development. However, it was not the high situation in the Church alone, that imposed upon the right rev. prelate the drawing up of his *Manual*, but his great gifts and rich experience entitled him to this task.

NORWAY.

Norway testifies more and more the advantage of having a *university* of her own. Clerical education is there promoted in a suitable manner, according to works of instruction partly published in the country. *Orthodoxy* seems to get the upper hand over *rationalism*, and has also put forth books in refutation of *separatism*. *Hans Nielsen Hauge* did not so much aim at

¹⁰ Udkast til en Alterbog og Kirke-Ritual for Danmark, af Dr. J. P. Mynster. Kjöbenhavn, 1839.

becoming the leader of a sect, as at the revival of godliness in his own way. The present *Elling Eigildsen*, who has also traversed Denmark, has probably the same aim. Mutual intercourse is kept up between the *readers* in Norway, and those in the northern part of Sweden. *Kölen*¹ is not *dissociabilis* for piety. The severe statutes against conventicles have been repealed.

The *Bible Society* is engaged in a revision of the translation of the Bible. The method seems to answer the purpose. An interest in the *missionary* cause has been called into activity even in Norway. A *missionary meeting*, attended by about 300 persons, was held at *Stavanger* on the 8th and 9th of August, 1842. Among those present were 10 clergymen, the mayor (*Stadsfogden*), and three candidates in theology. It was resolved to establish a *Norwegian Missionary Society*, which should consist of all previously existing associations, that had been formed in several towns along the coast, from *Bergen* to *Christiana*, amounting in number to 65. The administration has entered into communication with the professors at the university of *Christiana*, in order to secure their co-operation, which also has been promised by them.

The question respecting national education came under consideration in Norway at the same time as in Sweden. The project of the Commis-

¹ A chain of mountains between Sweden and Norway.—
Note of the Translator.

sion (Udkast til Lov om Almucskolvæsenet) is dated April, 1842, and was printed at Christiana in the same year. It contains a project for the country, and another for the towns. To the former project explanations are annexed, with grounds or reasons, which, for the most part, are applicable also to the schools in the towns. From these reasons it will be seen, besides a great many matters of pedagogical importance, that the clergy even in Norway are overwhelmed with secular duties, while the spirit of the times is detracting mutual respect, and deteriorating education in general.

Norway had a law for national education, of the 14th July, 1827. However, at the request of the *Royal Ecclesiastical Department*, the clergy communicated to the same their answers to several questions put to them connected with national education, and also other suggestions on this subject, which every one was at liberty to bring forward. These suggestions, having been arranged in a tabular form, and presented to the commission, have formed the basis on which the commission has constructed its well-devised project. The very first clause indicates that the public school is merely an extension of the domestic one; which latter, consequently, is not allowed to be neglected. From the ambulatory school (Omgang-skolan) the same is indeed not demanded, as from the fixed one; nor is it expected that the master of the former should

be as well qualified ; for which reason his salary will be less ; and his training may be effected at such private institutions as clergymen may feel disposed to establish. (Such private *auxiliary-seminaries* are allowed even in Prussia, which is famous for her strict school regulations.) The masters, however, of the fixed schools must be trained in the seminaries of the state, of which there is to be one in every diocese. One observation in explanation of this subject is of importance, namely, that whatever may be expected from these seminaries, it is a fact, confirmed by the experience of other countries, that the seminary training properly speaking, notwithstanding the best desire to the contrary on the part of the administration and of the masters of these institutions, very easily assumes something stiff, cold, and full of pretension, for which reason it can hardly be deemed expedient to make this system, so to speak, absolute, in the cause of national education. The time of instruction in the ambulatory school is fixed at twelve weeks ; or, if that be impracticable, at eight weeks at least. The essential subjects of instruction in the national school are to be : a) Reading in print and writing, connected with exercise of the reason ; b) Religion and Biblical history, according to authorized books ; c) Singing, according to the psalmodicon², and also

² A musical instrument, invented by the Rev. Mr. *Dillner*, Rector of Funbo, in the diocese of Upsal. The construction

learning the best hymns by heart ; d) Writing and arithmetic. Should it be wished for by the community, and approved by the authorities, a separate form for higher instruction may be annexed to the fixed school. History, geography, and natural philosophy, (which the Swedish school-statute requires in every school, without exception) will then be taught there. Gymnastic exercise is not mentioned. The clergyman may grant a dispensation from attending the school to such children as can learn elsewhere what is here required. The school instruction is to be continued up to the time for confirmation.

Proprietors of mines, who have 30 permanent workmen, will be bound, according to this project, to keep a fixed school at their expense ; in which the Norwegian project differs from the Swedish statute, where this regulation is wanting. Whereas the success of the National School chiefly depends on the clergy, the greatest influence is also allowed to them. The bishop may, at his visitation, make alterations in some parts ; and he may also preside in the school administration, if he thinks fit. The archdeacon (Prosten) has the superin-

of this instrument is very plain ; it is in the shape of an oblong box, with only one string, upon bridges, marked with ciphers, by which a person, totally unacquainted with the art of music, can with the use of a bow make out every melody of the Book of Hymns, after a choral-book, also invented by Mr. Dillner, with ciphers instead of notes, corresponding with the above-mentioned ciphers on the bridges.—*Note of the Translator.*

tendence over the schools of the district. The rector nominates, and the bishop appoints, masters. Proprietors of mines may take part with the rector in the nomination. Besides the rector, the co-minister (Kapellan), and the curate, are self-elected members of the school administration. But the project is not only clerical, it is still better, as particularly urging Christian spirit in the seminary and in the school. This is also prudent; for it does not demand more than what is practicable³.

Finnmarken, inhabited by *Finlanders*,—properly speaking *Laplanders*, divided into *Mountaineer-Finlanders* (Bergfinnar), *River-Finlanders* (Ström-Finnar), and *Sea-Finlanders* (Sjö-Finnar), Quanes (Quäner), and Normen (Norrmän),—has received an exceedingly active missionary in the Rev. *Niels Joachim Christian Vibe Stockfleth*. The events of his life are as remarkable as is his self-devoted zeal. After having been a military officer, he was in the year 1825 ordained as minister at *Wadø*, Ost-Finnmarken; but afterwards he exchanged this place for the poorer one of *Ledesbye*. During extensive travels in this part of the country, he has mixed

³ The same Commission, consisting of Messrs. C. Sørensen, C. A. Holmboe, C. Keyser, Munch, Fr. Bugge, A. Schweigaard, A. Lange, and H. Foss, issued in the year 1841 a project of law for the learned school, and in 1842 a project of law for public citizen-schools (Udkast til Lov om offentlige Borger-skoler).

himself up in the common life and manners of this poor people, in order to learn their customs and language, in which he has published a grammar, books of exercise, translation of the Bible, &c., this language being hitherto only imperfectly known. His noble and indefatigable labours have been cordially supported by neighbouring clergymen. This gentleman, one of the worthies of our times, visited Stockholm in 1840, in order to lay before His Majesty a statement of his missionary-affairs; and the writer of these lines is deeply sensible of the advantage of having then made his personal acquaintance.

THE SWEDISH CHURCH.

THE nations of Europe are united by a common intellectual culture, differing less in kind than in degree. This culture becomes also gradually extended alike to all, by means of the easy inter-communication so abundant in our time. We think, feel, and practise, in common with each other, and the events of one nation immediately become the object of example, or of warning, to all. If this is the case as well in society and conversation, as in science and art, it is still more so with the Church, which is universal, and has unity for her aim. The fact that she has assumed different appearances, shows the richness of the materials, but likewise that the undertakings of man are mere patch-work. In order to approach the grand aim, *one fold under*

the one Shepherd, the separate churches must be taught and warned by each other. It behoves them, as well as their members, to be "sober" and "vigilant," and, out of what is offered to them, to appropriate to themselves that which is good, but to reject that which is evil. The movement in this respect has its check in the peculiarity which belongs to the Church of every country. This peculiarity, owing to situation, national disposition of mind, history, and manners, ought not to be sacrificed, provided it can justly be preserved. For this good thing is a jewel, given by His providence, *who is rich unto all that call upon Him*, and who testifies his almightiness, no less in the many habitations of his kingdom in heaven and on earth, than in the multifariousness, and, at the same time, variety of the visible creation. Where the Word of God, preached and expounded, read and received, is allowed to exercise its life-giving power, the Church is also secured from shaking at every blast of the times, nor does she stiffen into a mere apparent life, within the form once adopted by her. Under this persuasion, we consider that the Swedish Church neither wants new doctrines, imported over the Baltic, nor any forms, foreign to us, brought hither upon the western waves. But we shall receive with gratitude that which will increase our knowledge of the truth, and animate our ardour for what is good. *Dabimus hanc veniam peti-*

musque vicissim. We purpose now to attempt to give a narrative of certain events respecting the Swedish Church, during the latest period, and a few sketches of her present state.

1. *The Preaching of the Word of God.*

At the end of the last century and the beginning of the present, Sweden experienced some inroads, although not serious ones, from the prevalent *Neology*. The government felt itself called upon to warn against mere moral preaching. Some slight echoes of such empty words may, perhaps, still here and there be perceived; but in general a reaction, in favour of the revealed word, took place, at the *Jubilee of the Reformation*, in 1817, in Sweden probably more than in Germany. If the rhetorical manner of preaching has not, as it ought, paid due attention to the principal dogmas of Christianity, still it has not proved itself hostile to them, as has been the case in several neighbouring countries. The *Christian* sermon seems now to be established by usage, and the public does not appear, as yet, to be so alienated from the faith of their forefathers, as to require, as has been attempted elsewhere, the application of other exciting means, in order to fix their attention, than *the form of sound words*. Christianity is intended to lead the time, not to be dragged in the track of its triumphal chariot; but it is the duty of *the steward of the mysteries of God*, to be *made all things to all men*, and

thus to strive to gain as many as possible to the kingdom of God. And while he should be especially well versed in the counsels of God respecting the salvation of man, he ought not to scorn the knowledge of man and of the world. The edge of the sword of the Spirit does not require to be sharpened; but erudition, true mental discipline, and particularly self-experience, may cause the hilt to sit conveniently in the grasp of the swordsman. The Swedish Church has, in the sermons of the late Archbishop *Wallin*, and in those of Bishop *Franzén*, recently received examples as well of the greatest technical ability, as of the most beautiful simplicity. *Ausus idem, multum sudet frustra que labore* ⁴.

2. *Lectures on the Bible.*

With respect to this subject, the *circular* of *Clerus Comitalis*, dated the 16th of June, 1841, contains the following remarks: "Whereas the

⁴ The sermons of Dr. *Hagberg*, pastor primarius at Stockholm (+ 1841), published after his death, are a valuable gift to the community, for which it is indebted to the son and son-in-law of this lamented divine, who have prefixed to them very able prefaces. The method adopted in these sermons is the *analytical*, which is less common amongst us; and the author has in most of them succeeded in reproducing the *Homily* of the ancient Church. If Dr. *Hagberg's* first method in preaching was only bud, and if the latter one had delightful flowers, the last gave ripe fruits, to be enjoyed for edification. The *Elenctic* part, which formerly was wanting, is here often and suitably applied. Honour to the memory of the beloved!

Bible, and particularly the New Testament, has been more generally spread, there has been the more reason to consider the question about public reading, and expounding of the separate books of the Bible, each in uninterrupted succession. The estate of the Clergy, although wishing that a statute on this subject could have been issued for universal observance, nevertheless convinced that diversity of local circumstances makes such a statute impracticable, has only come to the resolution, to exhort all bishops and chapters in the kingdom, to take care, in conjunction with the clergy of their respective dioceses, that all suitable means be adopted, in order to convey to the people, by a more general reading of the Bible, and at the same time by expositions thereon, a sound and comprehensive knowledge of the Bible. If the minister endeavours to arrange these Lectures on the Bible, so that they may tend not only to enlighten the reason, but also to excite a heartfelt love of the Divine word, they cannot fail, by the help of God, to procure to the auditor that edification which is the most obvious object of them, and likewise to make him disposed and fit to continue, to his solid advantage, the reading of, and meditation upon, the Holy Scriptures in his private devotions. The more a generally extended culture calls into activity slumbering mental faculties, the less one should forget, that these faculties in their development require a counterbalance against constant temptations to

abuse ; and in this warning, how can the minister of the Word fail to find an additional exhortation, faithfully to avail himself of every opportunity to administer that Word, which *is right and well purified, making wise the simple !*"

This exhortation was repeated to the clergy of the diocese of *Upsal*, in the new-year's salutation of the archbishop to them, in 1842. The subject has also been discussed at various meetings of the *Clerical Society of Upsal* ; so that in many places of the diocese a beginning is made with separate lectures on the Bible. At the *synod of Westerås*, in 1842, the first one after the Diet, a resolution to the same effect was agreed to. The question having once been started, cannot fall to the ground, but will, on the contrary, make itself one of necessity ; for it is obvious, that the members of the congregation have, by the fixed texts ⁵, only a very small part of the Holy Scriptures expounded to them. Instructive commentaries are not wanting, having recently been increased. *Olshausen's Kommentar* (commentary) continues to be translated (into Swedish) ; this work is, properly speaking, intended for the learned, but, indeed, in some places it is not deemed quite trustworthy. *The*

⁵ According to the Swedish Ritual, the clergyman is bound to preach in the forenoon service on the subject of the Gospel of the day, and in the evening service on that of the Epistle. Free texts are allowed only in the early service, where such is performed.—*Note of the Translator.*

New Testament, &c., by *Lisco*, translated (into Swedish) by the Rev. *J. H. Holmgren*, sets forth with facility the external circumstances and all the details, but often shrinks from the difficulties. The Exposition of Dr. *Bergqvist* (professor at the university of Lund) is apologetic, animated, and edifying; it has, however, as yet not advanced far. Of *O. von Gerlach's* Commentary on the New Testament, very ably translated into Swedish, by the Rev. *T. Wensjö*, two volumes have appeared. *The Doctrine and Life of Jesus Christ, the Son of God, set forth according to the four Gospels*, by *M. F. Roos*, translated by *J. N. M.*, Gothenburg, 1837; a work which, though it is not noticed by the booksellers, nor reviewed in the newspapers and periodicals, is, nevertheless, in our opinion, more praiseworthy than most of a similar sort. The author is of the good old *Tübingian* school, and a safe guide.

3. *The Bible Societies.*

Those previously established continue their beneficial activity, and a new one for the diocese of *Strengnäs* has been added to their number. Should the income of any one among them have been on the decrease, it has originated less in a declining interest for the cause, than in a supposition that the object is fulfilled; which, however, is no where the case. The societies themselves seem also, without any reason, to despair

of continued support, because they hoard up funds, merely applying the interest thereof, and occasional donations. Very little will be effected by such a proceeding. The *mother Society* has sustained a falling off in its income, while the claims on her have been increased. The *auxiliary Societies* ought to pay in advance their orders from the mother Society, where it is practicable, instead of, as often happens, allowing large debts to remain unpaid for a considerable time, by which means the printing of the editions of the Bible is prevented from proceeding with due dispatch.

The *British and Foreign Bible Society*, after having assisted the Swedish Society and its auxiliaries with large donations, has, for several years, through its *agency* at Stockholm, with great liberality further promoted the spreading of the Holy Scriptures in our country.

Whereas the Bibles, published by the English agency, do not contain the *Apocrypha*, these books have been separately printed at the expense of the Swedish Bible Society, so that copies of the Bible can thus be had complete in Sweden.

The reports and speeches which the Bible Societies have published for nearly a generation, have certainly been the means of edification in spheres of larger or smaller extent. However, it is a gross neglect of one of the most remarkable events of this time, on the part of the newspapers and periodicals, that they pay but

little attention to these interesting documents and their object.

4. *The Third Centenary Jubilee of the Swedish Bible Translation.*

At the Diet in 1840, the speaker of the house of the Clergy (the Archbishop) suggested, that a jubilee should be celebrated in the following year, in commemoration of the translation of the Bible having been published in Sweden just 300 years ago. The release of the Word of God was, indeed, one of the subjects entered upon at the *Jubilee of the Reformation* in 1817; but the memory of its publication in our language ought also, as every one seemed to think, to be celebrated by the Swedish Church. The manner in which this should be done was left to the discretion of the Bible Societies, who were reminded of it in the above mentioned *circular* of Clerus Comitalis. As the bishops are chairmen of the Diocesan Bible Societies, it was to be expected that the festival should be so arranged as to command general interest. And so it came to pass; for the clergy were, as well in the capital as in the several dioceses, desired, on the first Sunday in Advent, 1841, to draw the attention of their respective congregations to the good gift of the Word of God in the vernacular language, and to call upon them to give thanks and sing praises unto the Lord of the word for the same.

The arrangement having been thus left to every one's own discretion, the jubilee was celebrated by the congregations in various impressive ways, of which gratifying reports have been received from many quarters. The so-called liberal newspapers, however, were entirely silent on these matters. The universities showed their interest in the cause by solemn *discourses* in Swedish. At *Skara*, the celebration of this *jubilee* was coupled with that of the jubilee of the institution of the *college* (gymnasium). The *Bible Societies*, which were most concerned in this festival, celebrated it either on the birth-day of *Luther*, or on some other selected day, partly with devotions in the Church, and partly with discourses in the auditory. The publications respecting this affair will for a long time to come keep up the memory of this spontaneous and animated festival of the Church.

In the course of the jubilee-year of the Bible-translation, a publisher at Lund, Mr. *Gleerup*, announced his intention to publish the *Church-Bible*, respecting which we refer to the *circular* of Clerus Comitialis, §. 87. The plan has not as yet been carried into execution.

5. *The Bible Commission.*

With respect to the labours of this commission, the *circular* of Clerus Comitialis, §. 2, contains a report, drawn up on the 13th June, 1841, by the late Professor, *P. Sjöbring*. In the same

year the venerable dean, Dr. *I. Thorsander*, was graciously permitted by His Majesty to resign his place in the commission, and *the archbishop* was appointed in his stead. The latter and Professor *Sjöbring* were commanded to nominate new members of the commission; whereupon Professor Dr. *C. E. Fahlerantz* and Professor *A. E. Knös* were selected. Professor *Sjöbring* died shortly afterwards; when the Rev. *L. A. Anjou* was appointed, in the place of the deceased, treasurer and secretary, with obligation also to take part in the other labours of the commission. The indefatigable zeal of Professor *Sjöbring* for the object of the commission will ever be kept in grateful remembrance; and Dr. *Thorsander* has also, even after his resignation, been kind enough to finish that part of the work with which he had been previously charged. Thus the following books have been published by the commission, viz. *Genesis* in 1837; *Exodus* in 1838; *Leviticus*, *Numbers*, and *Deuteronomy*, in 1839; *Joshua* and *Judges* in 1839; *The Psalms* in 1834; *Job*, *Proverbs*, *Ecclesiastes*, *The Song of Solomon*, *Ruth*, *Ezra*, *Nehemiah*, and *Esther*, in 1837; *Jeremiah* in 1837; *Ezekiel* in 1841; *Daniel* in 1840; *The twelve minor Prophets* in 1840; and *1 Samuel* in 1842.

A few words, explanatory of the nature of this institution, may be acceptable. Although in Germany many translations of the whole Bible, and

still more of separate books of the Bible, have been published, nevertheless *Luther's* translation, unaltered, has continued to be that of the Church. This translation did not only define the language of the Church, but also, to a great extent, the general one of speaking and writing. Notwithstanding the great value which our Bible translation possesses, and ever will possess, still its influence cannot be compared with that of the Lutheran translation, which has been followed, in a great measure, though not servilely, or without making use of other auxiliaries. However, the translation not only requires, but demands, a revision, even for this reason among others, that it contains terms which are purely German, and now no longer Swedish; and also words and passages which have changed their signification, or have altogether vanished from the language. But this revision should be so slight, as to enable us at all times to recognize what has obtained currency through books of devotion, and preserve that phraseology which has acquired majesty from its very antiquity. For such a proceeding we have examples in the Churches of England and Denmark. *Charles IX.* and *Observationes Strengnenses*, indeed, aimed further, whereas the Bible editions of *Gustavus Adolphus* and *Charles XII.* fell short of the task. The *Bible commission* was consequently appointed in proper time. The generally excellent *instruction*

for the said commission does not, however, definitely decide whether a mere revision, or a new translation should be made⁶. However, the great preparation, with members of all opinions, seemed to imply that the latter measure, and not the limited one, was adopted. Thus it was also understood by those who took the work in hand, and who chose a by no means moderate leader in the then celebrated philologist, *J. D. Michaelis*⁷. The first *proof-translation* (published in 1774-86) differed very much from the Church-Bible, and could not, therefore, be adopted for the use of the community. The more unexpected it is, to find this translation made use of even in the *Ritual*⁸, and in the *Catechism*, which was sanctioned and published in 1810, for the Christian instruction of the people. There was at that time, among the dignitaries of the Church, a fickleness, which aimed at changing every thing. The revised translation of the *New Testament*, which was published by the Bible Commission at Strengnäs, in 1816, has likewise neglected to pay due attention to the Church-Bible, and seems

⁶ The instruction was signed by the king on the 18th May, 1773.

⁷ Professor *Knös* has given information, from the records of the Bible Commission, respecting this circumstance, in the periodical entitled, "Ecclesiastik Tidskrift."

⁸ *Kyrkohandbok, öfversedd, förbättrad och tillökt, samt med Konglig Majestäts Nådiga bifall af Rikets Ständer antagen vid Riksdagen i Stockholm, 1809.*

to have merely satisfied itself with polishing the expressions. *The Book of Psalms*, published in 1834, manifests the prevalence of the same opinions, and has not gained the approbation either of the learned or of the pious. From that time more regard has been paid to the demands of the Church, so that the proof-translations have begun to speak the Bible language⁹.

6. *The Missionary Cause.*

The Swedish nation has been later than most of those of the same faith in taking part in this Christian undertaking, as far as concerns foreign missions to the heathen in distant parts of the world. However, ever since the commencement of Protestantism, the Swedes have, by means of collections in the churches, and of contributions from every family, founded and supported the ecclesiastical affairs of *Lapland*. The *Swedish Missionary Society* at Stockholm was established in the year 1835; but it has not been encouraged as it deserves, partly, perhaps, because the society has not given itself such a public character as several other pious institutions in the same place have done. The monthly *mis-*

⁹ Whoever is desirous of becoming acquainted with the proceedings up to the commencement of the Bible Commission, may read, "Utkast till en Historia om Svenska Bibelöfversättningar," Stockholm, 1774. The preface is signed S. L. (Loenbom.)

sionary prayers are not so numerous attended as they ought to be, because of their not being held in one of the larger churches, and not being sufficiently advertised to draw public attention. The society has, however, received so much the greater, and ever increasing support from the provinces, particularly from *Scania* and *Norrland*. A separate society was established for the diocese of *Gothenburg*, in the year 1836, which continues to be favoured by support, as well from this charitable city, as from the adjacent country. Reports are annually published. When the Bible Jubilee, in 1841, was celebrated at *Linköping*, Bishop *Hedrén* effected the institution of an *Auxiliary Missionary Society* for that diocese. At *Iönköping*, also, an *Auxiliary* has been established, as well as in several other towns, viz. *Hernösand*, *Umeå* *Carlshamn* ; and at various places in the country, missionary associations have been formed. The *Missionary Gazette* (*Missions-Tidning*) has been published since the commencement of the society. That this paper brings a considerable income to the funds of the society is, no doubt, owing more to the public approbation of the cause itself, than to the mode of writing, which might have been more animated and diversified. There are as good materials to be had, as the narratives of the Moravians, and of *Gossner*.

We merely mention, without considering it

worth our while to refute, the mixture which has been attempted between zeal for the missionary cause—consequently for Christianity, as universal—and the broken fragments of Pietism and Methodism. The taunt is levelled at a higher name; but that is comforting. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake*, says Jesus, in Matt. v. 11. More disturbing is *Jealousy*—and she is powerful—who maintains that no other missions than the *Lutheran* ought to be supported. In the first place, it may be observed that the *Swedish Missionary Society*, by virtue of its regulations, which have been sanctioned by the king, has undertaken to transmit donations to foreign missionary societies, and consequently must fulfil any commission of that sort which may be given to the charge of the society. With respect to the cause itself, we beg to ask, but in the words of an Apostle: *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice*. Phil. i. 18. At least we may allow our joy to extend to *Protestant* missions, although it may be in preference to the *Lutheran* ones.

The *Lutheran Missionary Society* at *Dresden* is referred to. Well, if that institution is a serious and orthodox training establishment for

missionaries, it must be the more gratifying, as the capital of Saxony has of late been famous for *Rationalism* and *Stephanism*,—two great evils in the Church. With respect to the *Swedes*, it is desirable that they should make personal sacrifices for this great cause. Then the interest of the public would be more lively, on account of their countrymen, who had gone forth, with the most noble courage, to make their heathen fellow-creatures happy. Meanwhile, the Christian education of the *Laplanders* requires continued care. Nevertheless, for a doctrine which embraces the whole world, the horizon should not be circumscribed¹.

7. *Religious Instruction.*

The Estate of the Clergy has given the following opinion: "At our superior and inferior public establishments of instruction, where theological studies are pursued, the matters con-

¹ In the immense missionary literature, with which we are to some extent acquainted, the following work is worthy of mention, viz. "Das Evangelische Missionswesen. Ein Ueberblick über seine Wirksamkeit und seine weltgeschichtliche und nationale Bedeutung, von F. W. Klumpp, Professor, &c." Stuttgart, 1841. The author is the celebrated philologist, who displays as much Christian as classical knowledge. The book is short, but full of interesting matter, and is deserving of being translated.

nected therewith are treated in a spirit, which, under all the liberty of research, prefers to adhere to the revealed Word; and which, convinced of having found there the best and richest treasure of spiritual wisdom, only strives to confirm the Divine truths of the Word with a deeper conviction, and to develop them more and more widely in the mind and in the heart." As far as our knowledge extends, we think ourselves justified in subscribing to this excellent testimony. From those divines, who among other duties have been charged with the education of future ministers of the Church, the community expects that they will not teach them any thing but what is well purified, and what *pertains to life and godliness*. The glory of duties faithfully fulfilled still remains, when the applause of the frivolous has evaporated.

At some *colleges*, one of the masters (lectors), generally the theologian, has, of late years, been charged with expounding the Bible at prayer-hours, or at separate reading-hours. By this arrangement the young men will acquire a greater knowledge of the Bible. This important subject of instruction must also be well attended to in the *Grammar and Arithmetical schools*, and ought not to be encroached upon by other subjects.

National education has, of late, commanded the most serious attention. The government

brought in a *bill* on this question at the last diet, and the matter was considered with great earnestness. After protracted debates, the bill was passed, and the authorities concerned having been heard, it was sanctioned by his Majesty in the royal statute of the 18th June, 1842. The substance of this statute is as follows :—In every parish, in towns as well as in the country, there shall be one national school at least, if possible a fixed one, with a duly qualified master. For every school-district there shall be a board of directors, with the rector of the parish, or his substitute, as chairman, which is to have the superintendence over all the schools within the district. This board shall lay down certain regulations for the schools, which are to be submitted to the bishop and chapter of the diocese, before they can be binding. The schools are to be erected and supported, and the masters paid, at the expense of the community. Should any parish be too poor to bear this expense, application for assistance may be made to his Majesty in council, through the governor of the province and the bishop of the diocese, whose duty it is to investigate the cases, and give their opinion. If those two authorities recommend the petition, his Majesty will give a sufficient grant from the treasury, out of money voted for that purpose by the diet. In the capital, and in every diocesan city, there shall be a seminary for training

schoolmasters. The master of this establishment is to be appointed by the bishop and chapter of the diocese. No schoolmaster shall be appointed, unless he can produce a certificate from the master of the seminary, signed by one member of the chapter, who must always be present at the examinations there, that he can read and write perfectly well, and give instruction on the following subjects, viz. Catechism, Biblical history, physical and political geography, the history of Sweden, and the chief points of universal history, arithmetic, some general notions of geometry, plain drawing, and natural philosophy ; and also that he has a thorough knowledge of the Lancasterian system, the art of gymnastic exercise, and church singing. The schoolmaster is to be appointed in this manner : when all the candidates have tendered their applications, the board of directors puts three of the most meritorious in nomination, upon which an election takes place in the vestry, when that candidate who has the greatest number of votes, will be appointed by the board of directors. The schoolmaster may also officiate as clerk, if the parish authorities think fit. Every child, above nine years old, must attend the school, except the parents can show that they are able to give the same instruction to their children at home, or in a private school ; which point the board of directors must from time to time ascer-

tain ; and in case that instruction should be found unsatisfactory, the children must attend the public school. Should any parent object to sending his child to school, he is to be warned first by the clergyman, and the second time before the vestry ; and if he does not then submit, the children may be taken by force from him, to be educated at the school establishment, and his goods and chattels may be seized upon to defray the expense. If a child should be too poor to stay long at the school, still he or she may not leave it, before the following minimum knowledge is acquired, viz. a distinct and easy reading of the Swedish language, religion and Biblical history, as much as is required by the clergy for confirmation, church singing (except when any one has no aptitude for it), writing, and the four rules of arithmetic. If a person is desirous of establishing a private school within the district, he must apprise the board of directors of his intention, which may not refuse his application, if he be a man of good conduct, and besides sufficiently qualified ; but that school must then, as all others, be under the superintendence of the board of directors. The bishop and chapter of the diocese, whose duty it is to watch the working of this statute, will receive every year a report from each board of directors, concerning the state of national education in their respective districts ; and out of all these

reports the bishop and chapter shall draw up, every three years, a comprehensive statement respecting the proceedings and condition of national education within the diocese, which statement is to be presented before his Majesty in council. Should local or other difficulties make it impossible to comply with this statute, the bishop and chapter shall report the same to his Majesty, who will graciously grant the exceptions applied for.

One might here observe, that the towns and the country require separate regulations for national education; that some distinction ought to have been made in the instruction of boys and girls; that the subjects of instruction are too many to be generally well learnt; that the demands for the ambulatory school are too great, as well with respect to the quality and salary of the schoolmaster, as to the extent and measure of the instruction; that for a large diocese *one* seminary is insufficient, so that, if not a direct order, still a permission for an *auxiliary seminary* ought to have been given. These, and many other things, which experience will discover, can by degrees be corrected and improved. The most important thing is the interest which has been excited in this cause, and which in many places was wanting. A total subversion of a good state of things, where it is to be found, cannot be intended, at least it cannot be allowed. Every

where, however, there is always something to add and to improve ; and for doing this no opportunity should be lost. Above all, the Christian spirit should be taken care of first in the *seminary*, and afterwards in the *school*. For, *except the Lord build the house, they labour in vain that build it*. The Swedes, being by some called *Imitatorum genus*, should here follow the example of Prussia. Our educational men, who have visited that country, bring wonderful accounts of the zeal and ardour which prevail there.

The Catechism. The book of religious instruction with this name, which was adopted in 1810, became shortly afterwards an object of dissatisfaction, which was most vehemently, but at the same time acutely brought forward among the *readers* in Norrland, who refused to adopt it. The *Committee for the revision of the Establishments of Instruction*, gave their opinion on this subject, in their Report of 1828. The *Estates of the Realm* petitioned his Majesty, by a letter of the 18th July, 1834, that he would be graciously pleased, “on the presupposition that it would be useful and necessary to have the present *Catechism* revised, and to cause its probable defects to be removed, to command the clergy, when the new translation of the Bible was adopted, to select from among themselves one or more deputies, for the purpose of preparing a project for such alterations and improvements in the said *Catechism*, as might be deemed advisable.” With

respect to the motions on this subject which were made in the house of the Clergy at the Diet in 1840-41, and also respecting the decision come to, we refer to the above-mentioned *Circular*, § 33. As to the essays which should be delivered to the Archbishop, only one of them has come to hand. His Majesty has been graciously pleased to give his assent to the petition of the estate of the Clergy, declaring that there will be no objection to any one, who should desire it, both to publish and, at the religious instruction, to make use of the common Catechism, with the Biblical sentences belonging to it, cited as they are to be found in our authorized translation of the Bible. Before this permission, an edition thus made had already been published at *Christianstad*, and since then several editions have appeared, among which that published by Messrs. *Norstedt & Sons*, at Stockholm, in 1841, is stereotyped. The *Catechisms*, which have appeared of late, both original and translated, have been reviewed in the newspapers and periodicals.

8. *Theological Learning.*

That this species of learning is on the increase among us, may be affirmed. The Swedish Church has, indeed, never wanted men who have thus distinguished themselves; but this quality seems now to be not accumulated on a few, but more equally divided. The lately increased demands for qualification for holy orders, which it was at

first feared would cause a scarcity of clergymen, have, without any such inconvenience being felt, already produced good results, which are expected to be more and more beneficial to the Church. A continued desire of improving in literary attainments is testified by a more extensive sale of books to clergymen. The study of the theological sciences is pursued by an increasing number of young men, even among those who are more particularly distinguished for literary talent. Academical teachers, though overwhelmed by official duties, appear as authors of books and reviews. The remark which has been hitherto made respecting the Swedes, that they are not much given to authorship, begins now to be so far erroneous. What we have reason to expect, from signs already apparent, and which is much preferable to the desire of writing books, is an independent *Swedish theology*, released from all restriction of German scholasticism, and imbued with a reverence for sacred things. It may be an illusion of patriotism, but there are many among us who believe that Sweden is destined to become the *Nation of intellectual culture*. For our country is situated sufficiently near to the stream of the times, to see its course, and sufficiently remote to be free from its foam. We have on three former occasions¹ taken the liberty to give our opinion respecting the theological

¹ In his charges to his Clergy as Bishop of Gothenburg.
Note of the Translator.

works which have been published in Sweden, in the course of certain periods. *Nunc autem non lignum fabro, sed faber ligno deest.* The mass is too considerable to be reviewed by one man, who has many other occupations. The task is also undertaken by those to whom it belongs. The *Theological Periodical* (Theologisk Tidskrift) continues to be edited at Upsal, by the Professors *Fahlcrantz*, *Knös*, and *Almqvist*. It is based on Church principles, and contains also whatever is worthy of notice respecting theology in foreign countries. The *Theological Quarterly* (Theologisk Quartalskrift), edited at Lund, by *H. M. Melin* and *E. G. Bring*, (both Adjuncts of the Theological Faculty,) was indeed already under the former editorship to some extent latitudinarian, but the dualism is now stronger, so that, when one hand writes apologetically, the other hesitates to sign the confession, and has a leaning towards German speculation. *Studies, Criticisms, and Notices*, (Studier, Kritiker, och Notiser,) also a scientific periodical from Lund, comprises literature in general, and has occasionally theological reviews and articles. It appears, therefore, that our want in this respect is sufficiently supplied, provided these organs do not neglect their duties, or provided they do not, as speaking instruments, sound a false note.

9. *Ascetic Books.*

The *Evangelical Society* continues to publish

religious tracts. By them we are made acquainted with a portion of the rich ascetic literature of England and Germany. However, what our bishop, *Franzén*, has written, is not only comparable with, but superior to, what has been imported from abroad. The wisdom of simplicity, and the purity and gentleness of piety, speak in these writings a beautiful language. That mind must be depraved, which is not instructed, moved, and persuaded by them. Some of those spiritual tracts have obtained a wider circulation in the *Literature for the People* (*Läsning för Folket*), than through the Evangelical Society. It is to be regretted, that this society is not sufficiently supported, or that its own activity is not spirited enough. That the old *devotional books* are still popular, is testified by the continual publishing of new editions. Among Swedish authors, the Rev. Mr. *Gravallius* has distinguished himself by an easy exposition of details, and by a polished language, in verse and prose, in his *Paraphrases* (*Paraphraser*) and *Sabbath Evening* (*Sabbaths Afton*); the Rev. Mr. *Gagner*, by the multitude of writings, which, however, ought to have been more maturely weighed, and kept closer to the rule of faith. The Rev. Mr. *Ziedner's Maria Magdalena*, as well as those devotional books translated from the German of *Dräseke*, *Theremin*, *F. A. Krummacher*, &c. are also valuable on the score of rhetorical embellishment. More simple and warm is the

Spiritual Treasury (Andelig Skattkammare), by Johan Arndt (translated into Swedish by C. O. Angeldorff, 1839); and also *Morning and Evening Devotions for the whole Year, intended for Domestic Devotion*, by Magnus Frederick Roos (translated by L. Westerlund, 1835). Richness of thought and brilliancy distinguish *Christian Devotions* (Christliga Andaktsstunder), by Dr. A. Tholuck (translated by Kjellman Göransson, 1840-41). The book is one adapted to these times, and deserves to be better known than it has hitherto been.

We do not pretend to completeness in our statements; that belongs to newspapers and periodicals, among which even the *ascetic* cause has its organs, although they but seldom announce and review new publications. The *Northern Church Gazette* (Nordisk Kyrkotidning), the title of which is rather too comprehensive, contained at first mostly translations from German papers, respecting the Church, and very little about our domestic affairs, except matters belonging to "*Readerism*." The controversy with *Methodism* has brought it to its proper territory; and, generally speaking, the paper bears a disputatious character, even with respect to objects which ought not to be assailed, at least not in such a manner. Orthodoxy and sagacity give to its dogmatical articles a value which ought to be more sedulously sought after. Whenever authorities are criticised, the tone ought to be

less acrimonious, at least in a Church paper; otherwise it will be suspected that the *hierarchy* has taken up her position only in an inferior station. It will, however, in these days, no where be liked or respected. *Moderata durant*. The *Pietist* (Pietisten), edited at Stockholm, contains mostly translations from the English.¹ We cannot find any reason why such a name should have been chosen, provided edification was aimed at, and not schism. *Faith, Charity, Hope*, (Tro, Kärlek, Hopp,) of which No. 1 was published at *Uddevalla*, in December, 1841, is certainly a witness of the truth in Christ, but with a Moravian tendency, and containing legends, of which even the Moravians possess their own.

10. *Readerism* ².

Readerism is in the Swedish Church of such importance, as to merit particular notice. Its origin may be traced as far back, at least, as to the period of the introduction of *Pietism* into Sweden. In common with the latter, it has also, as a chief element, the *Conventicle*, or Divine worship at meetings. This conventicle will for a pious mind be found necessary, when

² *Readerism* (Läseri), derived from the word *read* (läsa), is so called, from the original disposition of its members to *read* diligently the Holy Scriptures, for which they became a by-word on the part of the frivolous. The sect retains the name, but is in some places altered in its character, as will be perceived by the following statements.—*Note of the Translator*.

at the public Divine service a pure and powerful doctrine is not preached, and the devotion is not duly animated. However, even when these conditions are satisfied, the conventicle might be advantageous for the exercise of godliness, and for the cultivation of a Christian sociability. Nevertheless, on account of its numerous abuses, we consider it not necessary for a good Church establishment, and consequently hazardous to be introduced, where it has not gained ground by popular usage. The usefulness of the conventicle depends on the following circumstances, viz. that the objects of the same are reading of the Word of God and of good devotional books, prayer, singing, and religious conversation; that the leadership be in the hands of the ministers of the parish; that the admittance be not unlimited, and the assembly not too numerous and mixed, so that *the* Divine service of the regular congregation may not be considered superfluous; that mutual confession, and slander about absent persons, be interdicted; that unnecessary ceremonies be dispensed with, although, even here, everything ought to be "*done decently and in order*;" and that, above all, these meetings of many persons together may not cause solitary devotion, or that of a master with his household, to be postponed, or neglected altogether³. Where the distribu-

³ Respecting such meetings, a long article is to be found in *Evangelische Kirchen Zeitung* for 1842, which on account of its

tion of the Bible, missionary activity, and other important matters, belonging to the kingdom of God, are not brought forward in the Church, devotional meetings are very expedient for the furtherance of such objects. Wherever *readerism*, with its conventicles, is thus a handmaid to public and private worship, it is praiseworthy; but when it, apart from the Church, affects to stand on its own basis, and thus occasions, or rather compels, dissent and separation, *it is of evil*. Instances of both these sorts have indubitably become manifest even amongst us. However, to discern when and where the preponderance has been on either side, requires a thorough knowledge of particular circumstances, which we do not profess to have.

With respect to the *readers* in *Norrland*, within the diocese of *Hernösand*, we have received good information from Dr. *J. Grape*. They continue to mistrust our *Catechism* of 1810, the *New Ritual* of 1811, and the *Book of Hymns* of 1819, as is proved by the minutes at the visitation of the Archdeacon, in the Church of *Sorsele*, on the 6th of January, 1838. Several individuals confessed, that they had themselves baptized their children according to the old formulary of baptism, and also re-baptized such children as had been baptized according to the new one. The *readers* of *Helsingland* have re-

lively argumentation deserves to be perused, although with caution. It is headed, *Ueber Conventikel, von einem Idioten*.

ceived favourable testimony from the Rev. *A. G. Sefström*, in a pamphlet called, "Some Contributions to the History of the Readers, with particular reference to those residing in Helsingland." Although the writer has brought under this denomination what in general is serious Christianity, and, indeed, has allowed his own warm heart to influence his judgment, still we willingly believe that the chief part is founded on fact, though pictured on a golden groundwork. His pamphlet is of great interest at any rate. *Readerism* in *Småland* has been very little heard of, and may, therefore, be presumed to be of a more quiet, and consequently of a purer character. The influence of the Rev. *P. L. Selligren* on the same cannot but have been most beneficial.

Hoofvianism, or readerism as it was in *Westrogothia*, and part of *Halland*, during the first thirty years of the present century, is known to the author of this review, *ex visis et auditis*. This movement, although, perhaps, not without an active influence in bringing about a more orderly conversation, was, however, mostly empty formalism, which laid the greatest stress on gestures, dress, colours, &c. The originator of the movement, the Rev. *Jacob Otho Hoof*, of *Svenljunga*, possessed also rather an uncouth power of exciting, even by means of the vulgar tongue of the peasant from the pulpit, than wisdom and perseverance in leading the way.

At last, tired out by the constant concourse of people, and becoming inactive in his duties, he shut himself up, and died a few years ago unnoticed. The remnants of his army, for so it was, have followed the banners of some young clergymen; but being thus dissolved, it has lost its peculiarity and importance. We sincerely hope, however, that piety, which from old times has been domiciled in these quarters, and which Mr. *Hoof* used as his instrument, may continually be kept up there, as well as the traditional knowledge of Christianity, which, among the people of this province, is of a superior character⁴.

11. *Sects.*

Swedenborgianism is indefatigable in making proselytes, and applies all means for that purpose, among which is a rather influential one—matrimony. A loose doctrine, which dwells on the surface of Christianity, shrinking from its basis and power, is agreeable to shallow minds; and stories about the spiritual world gratify the curious. Swedenborgian writings are diligently published and hawked about; nay, they are pressed even upon that part of the peasantry who are fond of reading, certainly not without injury

⁴ After we had written the above, we happened to see No. 28 of *Nordisk Kyrkotidning*, the 3rd annual set, in which our statement is confirmed by a gentleman residing in the place itself. The whole article deserves perusal.

to their simplicity. *Woe unto the world because of offences; but woe to that man by whom the offence cometh.*

Hernhuthianism has reaped, where *Pietism* had sown; but, except in missionary activity, it has not displayed any enterprizing spirit. On account of its quietness, it is least of all fit for stirring times. The sect is also in Sweden not what it was in the last century. The *meeting-houses*, which, during the dominion of Neologism, were, indeed, refuges for another piety than that, properly speaking, of the Moravians, are now in the provincial towns either empty or little frequented. In the capital, *Hernhuthianism* was, perhaps, mixed up together with its relative, *Methodism*; but the latter, being more active, helped itself to the best share. Now, however, the inheritance, after the departed brother (the Methodist Missionary, G. Scott), has, perhaps, returned to the senior one. During the last years, several works of *J. Gossner* have been translated, the sermons of *Retzius* have been republished, and other productions of this sect have appeared. Nevertheless, it is certainly in a languishing state; and, whether it has fulfilled its mission or not, it seems, notwithstanding, to be fast approaching a natural death in Sweden.

Methodism appeared in Sweden, without attracting any attention. An English manufacturer, named *S. Owen*, being himself a *Wesleyan*

Methodist, and having among his numerous workmen many of his own confession, invited to Sweden a Methodist minister, *J. R. Stephens*, who, in the autumn of 1826, after having announced his intention to the high governor of the city, began to preach at Stockholm for Mr. Owen and his people, in a chapel which had been let to them by a private individual. Mr. Stephens, however, could not have been a very staunch advocate of Methodism, which, at least of late, has made common cause with the government and the Established Church in England against the rioters, as he, after his return to his native country, united himself with the *Chartists*. He was also dismissed by the *Methodist Conference* from his ministerial functions, and excluded from their communion. His successor in Sweden, Mr. *George Scott*, deserved and gained respect. Having in a short time acquired a facility in speaking the Swedish language, he began to preach in Swedish with earnestness and effect, and took an active part in our religious institutions, the Bible, Missionary, and Temperance Societies, for which he procured contributions from England and North America. By visits and letters he opened a regular correspondence with persons in the country, who were zealous promoters of godliness. When the concourse of his Swedish auditors became too large for his chapel to hold, Messrs. *Owen* and *Scott* presented a petition to his Majesty, on the 12th

of February, 1838, in which they prayed, that, "Whereas the English congregation at Stockholm had deemed it to be of particular importance to them, to have in the capital a place of their own for the exercise of their public worship, and whereas the means required for this purpose had been procured, chiefly by a grant of the Wesleyan Methodist communion in England, . . . they should be graciously permitted, on behalf of the *Wesleyan Methodist Conference* in England, to purchase a certain mentioned ground for the ownership and possession of the said Conference, and to build on the same ground, and fit up a chapel for public worship, under the ministry of such preacher or preachers of the Gospel, as the said Conference, in their capacity of proprietors of the chapel, might be graciously permitted from time to time to appoint and institute to the ministry of the same." The Consistory at Stockholm having been commanded to express its opinion with respect to this petition, drew up the following statement on the 17th of April, 1838, "That no want of instruction in the doctrine of the Gospel, nor of its preaching, existed in the capital; and that the Consistory consequently, if the question were considered in this view, certainly could not, as in duty bound, advise the institution of a new congregation there, and the appointment of a preacher of the Gospel, as being wholly uncalled for. With respect to the main question, then, as the Consistory can-

not consider or acknowledge any to belong to the proposed congregation but those English subjects who are residing here, or possibly even Swedish ones born in England, the Consistory has no right, according to the royal statute of the 24th January, 1781, to dissuade from a gracious assent to the petition in question, namely, to build a chapel on the above-mentioned ground, and to fit it up for the performance of Divine service ; nevertheless the Consistory must, as in duty bound, most humbly submit, whether his Majesty should not be graciously pleased to annex these conditions, viz. that, in consideration of the small number which, after the principle above laid down, will constitute the English congregation, only one minister at a time should be appointed to the said chapel ; that the language for Divine service should be limited to the English one ; that the time for Divine service should be fixed for Sundays and festivals only ; and, lastly, that the minister should be forbidden to extend his official services, of whatever description, to any others than those who are actually members of the chapel in question." When the newspapers, of all parties, criticised the alleged intolerance of the Consistory, and the inconsistency between the prohibition of the use of the Swedish language in the *Methodist chapel*, and the tacit permission of it, which for more than ten years had existed there, and was also taken advantage of in the *Roman Catholic chapel*,

the Consistory published a *Defence of the publicly arraigned most humble Opinion, with respect to the Question concerning extended Privileges for the Members of the Wesleyan Methodist Sect in Sweden*. (Stockholm, 1838). Under the splendid surface of its style, the whole warmth of the controversial pamphlet betrays itself. Merits and faults are set down to Methodism; the latter, however, preponderate. They are reckoned among *Fanatics*. Contrary to the rejection of *adiaphora* by Methodism, "dancing, music, theatres, are declared to be innocent amusements, which God has given to us, as recreation between our labours." This was too much for the Methodists to bear, and probably even for others, who considered the judgment partly too severe, partly too lax. Mr. *Scott* also came forward to defend himself and his party, and produced testimonials of good conduct from several influential persons. The gracious *resolution* of his Majesty, which gave permission, under certain conditions, to build the *Methodist chapel*, contained no reference to the language which should be used there. This chapel was now erected, with the means granted by the Conference, to which some contributions from Swedes were added, and was opened for Divine service on the first Sunday in Advent, 1840, strange to say, with the assistance of Swedish clergymen, who also afterwards preached there. However, this tranquil state of things did not last long. The very same news-

papers which we have just mentioned as having abused the Consistory, turned round now to attack *Methodism*, against which thundering words of condemnation had already for some time gone forth from one of the pulpits in the capital. This latter circumstance reminds us of the middle ages, when the preachers were the publishers, properly speaking. Meanwhile, one of the members of the Consistory, the Rev. *N. J. Ekdahl*, Rector of Adolph Frederick, had, on the 3rd December, 1839, read a memorial in the Consistory against the activity of Mr. *Scott*, as an encroachment upon the rights of our Church, and, on the 3rd March, 1840, had again brought the same question forward, with respect to certain points. The memorials were, however, with the assent of the rev. gentleman, laid on the table *sine die*. In the then state of things the investigation would have been considered as persecution, and would have excited sympathy with Methodism. Should the investigation not have effected conviction, which was probable, there would have been little chance of undertaking such a proceeding at another time, when, perhaps, there would be more occasion for it. At the *Diet* (1840-41), a motion was also made against the Methodists in Sweden, which the Committee, to which it was referred, connected with the motion against *Roman Catholicism* in Sweden, in their Report to the Houses. When this Report was brought forward in the house of

the Clergy, in the presence of a very numerous audience, the rectors in the city of Stockholm, who were members of the House, declared that there was no ground for the supposition that Methodism had encroached upon the territory of the Swedish Church; and it was also resolved, that no measures were at present called for. The Speaker of the House (the Archbishop), however, then added his advice, that Methodism ought to be carefully watched⁵. Ere long, there was a cause for extending the scope of this watchfulness further. For, in the same year (1841), Mr. *Scott* undertook a journey to North America, in order to collect contributions for the purpose of defraying the cost of the building of the chapel; and Mr. *Scott* did then, in several places of the United States, express himself unfavourably respecting the religion and manners of the Swedish people. *Fama crescit eundo*. Letters, with information about this circumstance, were inserted in the newspapers, and immediately excited indignation against him, before he had an opportunity of defending himself, which he did after his return to Sweden, in a pamphlet: "*The religious State of Sweden, as it has been ascertained, and set forth in America, by G. Scott.*" It ought not to be questioned, that he has spoken as is here stated. Excepting the erroneous idea of considering as oaths many expressions which

⁵ The debate may be read in the Protocols of the House of the Clergy, tom. xiv. p. 425, *seqq.*

are no oaths at all, the rest might have done very well in *Sweden*, in the form of a reproofing sermon; but in *America* these representations could not but produce unfavourable opinions respecting the Swedish people, without leading to any other advantage than the designed gain of money. The position of the Methodist minister had now become a false one, when he resolved to pursue his activity among a people whose national feelings he had wounded. It fell also to his lot to experience troubles beyond all description. Among the lawful and considerate proceedings against him, was a new memorial, which the Rev. Mr. *Ekdahl* read in the Consistory, on the 11th January, 1842, requesting that the matter should be gone into; and also a letter from the Minister of ecclesiastical affairs, dated 3rd February, 1842, in which he, by command of his Majesty, ordered the Consistory "to report forthwith, whether any such deviation from the regulations of the statutes and due order had occurred, with respect to the exercise of the official duties of the preacher appointed to the English Wesleyan chapel in this place, as required the interference of the Consistory, or might be considered to require such an interference." But, on the other hand, every thing else that took place is to be considered as improper, and in a measure disgraceful to a civilized nation. The newspapers displayed in this case, as they do frequently, want of moderation in their criticisms. Pam-

phlets appeared, attacking not only Methodism, but also Christianity itself, religious institutions, and every thing that is opposed to unbelief and licentiousness. A pamphlet in this direction, by a German, named *Bergman*, who belongs to the lowest dregs of Rationalism, was translated, as it is said, by a clergyman, who, in that event, has proved that zeal is blind. Mr. *Scott* was shown up without any consideration, was caricatured on the stage of a theatre, and was insulted in the very exercise of his duties. It was a very anomalous proceeding on the part of the Swedes, not to refute on the spot, but rather to confirm by acts, what in another part of the world had been said concerning them. This is, indeed, a disgrace, more difficult to obliterate than that which Mr. *Scott* had brought upon us. However, when Mr. *Scott*, after having for some time shut up his chapel, wished to resume his preaching in Swedish, and with that view applied for permission to the high governor of the city, the application was refused in an official reply of the 25th April, 1842. After having stated his grievances, with respect to this refusal, to his Majesty, Mr. *Scott* departed immediately for England. He has since been appointed *superintendent* over a district at home by the *Methodist Conference*, which consequently has approved of his conduct in Sweden. His return to Sweden cannot, therefore, be expected. The reply of the Consistory to the letter from the Minister of

ecclesiastical affairs, the report of the Consistory to the Superior Court of Justice, and the judgment of that tribunal, the letter of the high governor of Stockholm to the Consistory, and the reply of the Consistory to that letter, and several other documents, have appeared in the newspapers, and have also been partly commented upon by *Nordisk Kyrkotidning*.

In consequence of the proposed investigation not having taken place, it is not known whether *Methodism* has made any proselytes here; for as such, those many persons cannot be reckoned who were edified by the preaching of Mr. *Scott*, or those few who might have consulted him respecting their spiritual welfare. The latter circumstance being founded on fact, may be considered as confirmed by the statement of Mr. *Scott*, at a meeting of the *Clerical Society* at Stockholm, that he had exercised spiritual functions among the Swedes. In his dispatches to his chief authority, the *Conference*, he stated, that he had aimed at a revival of the Swedish Church, not to gain proselytes from her. By private communications from England, long before any agitation took place here, we have reason to believe, that the *Methodists* in England considered Mr. *Scott* not to be sufficiently active for their purposes. However, this moderation on his part procured for him confidence even from the friends of the Swedish Church. But it is certainly possible, that he may have extended his activity

further, and within the territory of our Church, after having gained a firmer position here, and, perhaps, after having received more urgent instructions from his superiors at home. Meanwhile, justice, reason, and gratitude, call upon us to declare, that, during his sojourn here, he made himself useful to our Church and religious institutions. *Amica veritas.*

The above-mentioned *Defence* of the Consistory of Stockholm concludes with these words: *This people cannot become Methodists, until it has ceased to be Swedish.* That opinion is too decided. If *Methodism* had been let alone till it had incorporated with itself our *Readerism*, which was perfectly feasible, we should not now be speaking about a meteor which had passed away, but see a fire still in full blaze.

12. *Heresy.*

The July revolution increased the progress of *Liberalism*. This was felt even in Sweden, where the *opposition press* since that period has become bolder every day. At first it brought forward doctrines which were destructive to society, leaving the Church unmolested. That was, however, merely temporary; for doctrines at war with the established order of society will never succeed in gaining an ascendancy, unless where religious feelings and a faithful discharge of duty have previously been done away with. The twin-

brothers, liberalism and unbelief, roam about most successfully in concert, in order to lay waste the most blessed habitations of mankind. The same loose ideas on religious matters, which had been set forth in novels, either translated or original ⁶, began now to be spread about widely all over the country, by the leading journal (*Aftonbladet*), among readers, the greater number of whom need sufficient culture to be able to judge about such serious matters, but at the same time have their minds so much the more open to whimsical notions, which, the more absurd and reckless they are, are only the more acceptable. After this preparation, the time appeared to be at hand when the poison of unbelief might be administered to the public no longer by drops, but in full dose; and thus "*Strauss och Evangelierna*" (Strauss and the Gospels) was published at the printing-office of that journal, in the year 1841. It might have been expected from Christian Sweden, that this work, censurable as it is, with respect to its tendency, contents, and composition, would be the subject of an indictment. The verdict, however, having issued from a jury, all comment upon it is silenced, from motives of delicacy. Able controversial writings have, in a scientific manner, confuted the Straussian heresies. The Church, wounded in a delicate point,

⁶ The proceedings of the Archbishop and Chapter of Upsal, against the Rev. C. J. L. *Almgvist*, are here passed over, as not being concluded in 1842.

manifested her vigorous sense of life, in rejecting the mischief, by which she will for ever owe a tribute of gratitude to the witnesses of the truth. It may be questioned, whether the issue had been this vigorous one, if the action itself, and the verdict having been given for the defendant, had not roused the attention of the greatest portion of the public, instead of leaving the "Aftonbladet" alone, to continue undisturbed the spreading of the said heresies. Meanwhile, the Swedish Church might appropriately, with respect to the whole Straussianism, by which she was to have fallen, use the words of Joseph to his brethen, in Gen. l. 20.

The view which Schleiermacher has taken of the doctrine of faith, has met with little approbation in Sweden; perhaps more regard has been paid to the improvement which his more distinguished disciples, *Nitzsch*, *Twesten*, and others, have endeavoured to produce. The eulogium of the same, by Dr. *Reuterdaahl*, Professor of Theology at Lund, in his "*Inledning till Theologien*" (Introduction to Theology), had indeed no influence, except on the nearest connexions of this divine. The sermons of *Schleiermacher*, of which some volumes have been published in a Swedish translation, have not sold well, according to the complaint made by the translator himself. This result is not unexpected in a country where the plain, but, in a dogmatical sense, sterling sermons of *Nohrborg* have been published in

at least *nine* editions. The Rev. *N. Ignell* has wandered so far in the direction pointed out by *Schleiermacher*, as to go beyond the originator himself, by openly rejecting, nay, scorning, the *doctrine of satisfaction*, and by having also, in the preface to the book "*Strauss and Ullman*," approved of several of the Straussian errors in Sweden. His work, called "*Grunddrag till den Christliga Sedoläran*," Stockholm, 1842, (The Outlines of the Christian Moral Doctrine,) has been criticised by Bishop *Franzén*, in the form of a poem, to which striking sentences from the Bible have been annexed as notes, and in several articles of the Journal "*Svenska Biet*." As the author of the said preface, with a sort of challenge, styles himself a *Swedish Clergyman*, we leave to those concerned to consider whether he has been treated accordingly.

13. *The so-called Preaching Epidemic.*

This phenomenon has been called an epidemic for this reason, that the preaching is involuntary, as in a state of delirium, or mental derangement, provided deception or imitation has not taken place. This matter will be considered with the events of the Swedish Church, not because it should be deemed to belong exclusively, or even for the most part, to spiritual matters, but because the subjects, which the speeches of those patients treat of, are true or disfigured objects

of the Church. This phenomenon, although rare, is not unparalleled in the records of history. Those centuries which immediately preceded the Reformation, and were painfully pregnant with the same, exhibit many similar extraordinary movements in Germany and the Netherlands. It would, however, be too rash to say, that the causes which operated then and now are the same, or that, because that time was one of trouble and agitation in the Church, our similarly circumstanced period of transition should leave the same results behind in its tracks. It were also a most inconceivable singularity, that the comparatively small, and, from the grand scene of the events of the world, rather remote Sweden should be the first to develop this seed of troubles. In saying this, we do not deny the possibility, that circumstances connected with the Church in our country, and more particularly in that province in which the epidemic first broke out, might have caused the first impulse on the mind, and that this impulse, through the power of imagination and the biassing force of feelings, might have operated on the organization of the body. The inhabitants of *Småland*, being in their external circumstances rather indifferently situated, but also on that account a hardy people, are lively and full of feeling. Religious movements are there rather general. The people might have been aroused by exaggerated descriptions of *the last things*, and again excited to reaction, in consequence of other ministers

having wanted to extinguish the Spirit. The imagination is that mental faculty which operates most on the body. The phenomenon is, therefore, indubitably not only psychical, but probably still more physical. Several nervous diseases operate sympathetically on other weak persons; and may consequently be spread in wider circles. Those who have been affected, were mostly women and children. But even if the first breaking out of the epidemic—we do not speak positively—should have originated in the mind having been moved by spiritual things, still the further spreading of it appears rather to belong to a state of bodily disease. Curiosity, ignorance, superstition, imitation, deception, and, on the other hand, the desire of subduing every thing with external, often with harsh, means, over-wisdom, hatred of spiritual things,—these incentives, and perhaps others, gave speed and extension to an event which would otherwise, perhaps, like many similar illusions, have soon disappeared, if it had been treated with more wisdom from the beginning.

The articles in *Nordisk Kyrkotidning*, and in the medical periodical *Hygiea*, may be taken for what they are worth. We have read with particular pleasure a statement of the 18th August, 1842, from the bishop and chapter of *Skara* to the governor of the province of *Elfsborg*, which has been inserted in the *Ecclesiastik Tidskrift* for 1842. The bishop of the said diocese, Dr. J. A.

Butsch, who has treated the movement within his diocese with commendable prudence and delicacy, has at my request kindly promised further information on this subject, which will be published in an Appendix to this volume. The observations of a calm and acute mind, on the spot, are a much better guide to the judgment than other remarks made without actual inspection.

14. *Moral Improvements*¹.

Of such improvements, the operations for the introduction of temperance may be considered the most important. An animated correspondence between North America and Gothenburg, made the *Temperance Societies* which were established in the United States, to be early known at the latter place. The Counsellor of Commerce,

¹ The founders of the *Temperance Society* (Måttlighets-Sällskap) in Sweden, had in view to promote morality among the people, by prevailing upon them to make a very moderate use of ardent spirits, none being entirely forbidden. However, that undertaking failed, because it was impossible to draw the line between a moderate and an immoderate use of spirits. It was then agreed upon to establish a *Sobriety Society* (Nykterhets Sällskap), the members of which should pledge themselves to abstain altogether from all sorts of distilled spirits, and to persuade others to follow their example, whilst wine and other not-distilled spirits, which were allowed, should be used very moderately. This society, although differing in name, corresponds exactly with *The British and Foreign Temperance Society*, and must not be confounded with the so-called *Teetotallers*, even though some individual members should have volunteered to go that extreme length.—*Note of the Translator.*

Mr. *Olof Wijk*, to whom the city of Gothenburg is under many obligations, having returned from a protracted journey through the United States, gave a stimulus to the institution of a *Temperance Society*, while Colonel *Carl af Forsell* published at the same time at Stockholm, *Information respecting the American Temperance Societies, and a Project for the establishment of similar ones in Sweden*. When Sweden, in 1830, celebrated the millenary commemoration of the introduction of Christianity, a general desire was felt to do away with the heathenish custom of drunkenness. The Rev. *David Baird*, of America, visited Sweden, and having at an audience with his Majesty been permitted to present to him a copy of his book respecting *Temperance Societies*, the king was graciously pleased to direct that the said book should be translated into Swedish, and that a copy of the translation should be gratuitously distributed to every parish in the kingdom. By a royal letter of the 3rd March, 1832, in which his Majesty was graciously pleased to command all the governors in the provinces, and all the bishops, to warn the people against the vice of drunkenness, and by subsequent admonitions of these functionaries to the inhabitants of their respective provinces and dioceses, public attention was universally directed to this important matter, so that *Temperance Societies* (*Måttlighets Föreningar*) were formed in several parts of the kingdom. However, many persons began

to feel, that very little good could be effected with these societies against a generally prevailing popular custom, and an inveterate evil, and they, therefore, proposed, instead of these societies, *Sobriety Societies* (Nykterhets Sällskap) properly speaking, with the rule of total abstinence from ardent spirits. Such a society had, from the very beginning, existed at Stockholm; and the Temperance Society having ceased, this Sobriety Society occupied its place, and became a Parent Society to auxiliaries in the country. Total abstinence was advocated in books, tracts, and the journals, *Fosterlands Vännen* and *Nykterhets Vännernas Tidning*. Travels of the leading members through different parts of the country, meetings, and reports of the same, still more promoted the cause, which has been examined on all sides, and has frequently, by ably conducted public discussion, obtained decided success. It is beyond all doubt, that this active movement has produced beneficial results, not only in *Scania*, where, *fact et tuba*, the Rev. P. Wieselgren, Rector of Westerstad, is in full activity, and in his native province *Småland*, but also in *Norrland*, to which *Helsingland*, a province distinguished for seriousness of principles and manners, belongs. This state of things is the more gratifying to every patriot, as the example set by the above provinces has exercised considerable influence upon others. The distillation and use of brandy, and consequently the vice of drunkenness, is decidedly

on the decrease in Sweden. There is, however, much left both to wish and to do. The most competent may speak on that subject; and we cite, therefore, a word of peace, and at the same time of exhortation, from the pen of the Rev. Mr. *Wieselgren*.

“The *sobriety cause* is one of the many proofs, that *there is no new thing under the sun*. Not only antiquity had in the land of Palestine the Nazarite-vows to separate themselves, and philosophical schools in Greece, with received principles, how great portion of water should be mixed with the wine⁸, but as modern times became acquainted with the more intoxicating liquors, in the same proportion the ideas of *abstinence*, as well as of *temperance*, in the use thereof, were also developed. Temperance may, indeed, be said to have always been regarded by the majority as a principle. Those who have indulged in habitual intoxication, have indeed never been numerous. However, it having been found, that the needle of temperance was too oscillating, and that too many were shipwrecked upon the visible or unseen rocks of drunkenness, there were always many who thought the *use* not so necessary, but that it might very well be removed, in order to abolish altogether the *abuse*, particularly since other attempts to check the same had been but too unsuccessful. In Sweden,

⁸ See *Nykterhets Vännernas Tidning*, No. 1, for 1843.

ardent spirits were often likened to a wild beast, which it would be best to extirpate altogether. We have received absolute prohibitions of brandy from our most popular regents, as *Sten Sture*, senior, *Gustavus I.*, *Gustavus Adolphus*, *Charles XI.* (partly), and *Charles XII.*; afterwards the same course was tried by the senate, which from 1756 to 1761 was in the ascendant, and among the members of which we find great names, as *Von Höpken*, *Tessin*, *Stockenström*, *Ekeblad*, all of whom rested their opinion respecting the injuriousness of brandy upon the bodily organization, on the great authority of *Linnæus*, who, in this respect, was supported by the most illustrious men of science. The last attempt to do away with the distillation of brandy, and the use of it, was undertaken by *Gustavus III.*, together with the revolution in 1772, and excited universal exultation in the country. But, unfortunately, he wanted afterwards to make the distillation of brandy a royal source of revenue, for which reason he first tried to carry on this trade himself, which gave rise to the odious crown-distilleries; and this business not being worth his while, he prevailed upon the people themselves to establish distilleries for domestic use, and to pay a tax for the same, which, of course, proved very burdensome to the people, as it would be absurd to expect that a trade could be lucrative to the people, which, when carried on upon a grand scale, had caused

nothing but loss to the government. He was therefore unsuccessful in opening a spring for 'general prosperity' in every house; but he gave to the people an appetite for foreign wants and customs, which it has since been difficult to put a stop to. Meanwhile, the distillation of brandy, both wholesale and in retail, had been introduced, and thus two interests were started, which, by mutual contention to gain at the expense of each other, have carried this business to such a frightful extent, that the estimated amount will scarcely be credible. Taxes have been paid for the *right* of distilling more than 100,000,000 cans of brandy¹; and it has happened, that in one year 1,000,000 cans less than in the previous year have been imported into one city, without any diminution in the consumption having been apparent. During the time of the unpopular crown-distilleries, not even as much as 6,000,000 cans of brandy were distilled in all Sweden and Finland; whereas now, 3,000,000 have been in one year imported into the city of Stockholm alone.

“ There were none who did not consider a reaction necessary against the mania of establishing distilleries, which now began to be almost indispensable to every farmer. When it was at last perceived that *unity* could not be expected between all, who thought that the matter had

¹ A can is equal to something more than half a gallon.—
Note of the Translator.

gone too far, the best plan seemed to be, that every one should contend against the evil to the best of his conscience, leaving it open to others to conduct other modes of proceeding. Some entered into union, with the rule of not drinking to excess. This way of proceeding prevailed some time before and after 1830. Other parties took a further step in advance of the last mentioned, by pledging themselves to *abstinence* from *spirituous liquors*; and in order to carry out their principles consistently, they soon found the necessity of adding the rule, not to distil, deal in, or offer to any one, such fluids. This mode was tried, especially some time before 1840. It seems that the next step should be a complete restriction to the simple beverages of nature.

“Those who have taken up the Sobriety question as a national concern, have thought it necessary to establish *societies*, which may bring persons of the same opinion together, although far separated from each other in social life. The organization of the *Swedish Sobriety Society* was the last act of the noble and lamented general, *Franc Sparre*. It gave a stimulus to the interest for this cause, which was afterwards spread in all the dioceses of the kingdom. At *Lund* a zeal for Sobriety societies was the last work of two celebrated physicians, viz. the pious *A. Florman*, and the talented *E. Z. Munck af Rosenschöld*, who were the first presidents of the same.

“ After an experience of more than ten years, we may now, with tolerable safety, be able to determine respecting the various modes of proceeding against this common national evil. The worst plan of all seems to be, to oppose the proceedings of others, without acting on *any* method. It is a fact, that, where the nobility, gentry, and clergy, in a rational manner forming even the laws of social intercourse, have ceased to distil brandy, and also to use it, and to offer it to others, the people in general have more and more followed their example, drunkenness has disappeared, outcries and disturbances, begging, theft, neglect of education, nay, the prevalence of mortality, have gradually given way to a more general unity, industry, domestic happiness, and health ; whereas, where nothing is done, from an uncertainty as to the way in which one should begin, every thing remains very much in the old state. Already whole districts are said to be found, in which travellers have not been able to procure any brandy, because it was nowhere to be had. As such, is mentioned *Westbo*, in the diocese of *Wexiö*, where the Ven. Archdeacon *Daniel Nordin* for nearly twenty years has laboured for the promotion of temperance.

“ If at first angry feelings, generated between those of different opinion, might account for the inactivity of many, all-soothing time seems now to have pacified the disputants, so that it

only remains impartially to consider what is the duty of every one within a Church where the principle prevails:—*to him that knoweth to do good, and doeth it not, to him it is sin.*"

Should the Sobriety reform succeed more than it is likely to do, there remain still many other moral improvements to be effected. The Swede has his share in the general evil of mankind, and in the special evils of our time. His rashness, and desire of imitation, increase the danger of his temptations. The known danger makes one vigilant; but self-confidence lulls to sleep every sentinel. Our situation indicates independence, even in principles. Important are our records of past times; and they tell us that we have prospered while fearing God, honouring the king, loving our country, and each other. No reform is more important than the revival of these feelings. *All wisdom is from the Lord God, and by Him for ever. To Him alone be glory!*

APPENDIX.

A.

THE SKEVIKARE.

THE *Skevikare* have not been mentioned in this review among the sects within the Swedish Church, because this separatism is at the point of a natural death. However, the following authentic account of the latest events respecting them ought not, perhaps, to be passed over.

Soon after 1820, contention, disputes, and other irregularities were observed among the *Skevikare*; or, as they called themselves, "the pious friends." A violent lawsuit had also for a long time been going on between the remaining members of the sect and those who had been expelled, which at last was compromised, by the sanction of the court, in 1824. The leader of the sect was then persuaded to place himself under the guardianship of a public functionary at Stockholm, who, after having removed to

Skevik, acted there at his own pleasure, and disposed of some property belonging to the sect, but was at last prosecuted for his misconduct, which lawsuit caused further loss to the sect.

The last elected leader of this sect was a foreigner, named *Nicholas Schmidt*. According to the Almquistian legacy, he had the power to dispose of the property of the sect, at his own pleasure, as far as it would go towards assisting poor and deserving objects. He died on the 6th October, 1831.

The remnant of the sect at *Skevik* were then only a widow of a watchmaker, named *A. E. Wester*, and a journeyman tailor, named *P. Wallander*, who, on condition of a life annuity, by a will dated the 3rd January, 1832, bequeathed the whole property, both real and personal, of the *Skevikare*, to the alms-funds at *Wermdö*. Mrs. *Wester* is since dead; and a reinstated member of the sect, Mrs. *A. E. Engblom*, has become possessed of her annuity, she and the said *Wallander* being now the only remnant of the sect.

B.

DETAILED STATEMENTS RESPECTING THE
SWEDISH BIBLE, MISSIONARY, AND EVAN-
GELICAL SOCIETIES ¹.

THE *Swedish Bible Society* has, in the course of 1842, printed 5000 copies of the New Testament, 1000 copies of the Psalms, and 1000 copies of the Apocryphal books; and has, besides, purchased 100 copies of the quarto edition of the Bible printed at *Örebro*.

Since the commencement of the Society, 144,487 Bibles, and 400,100 New Testaments, total 544,587 copies, have been printed.

In the course of the said year, the following copies were sold, viz.—

	Bibles.	New Test.
	1539	13,664
And gratuitously distributed . . .	434	333
	<hr/>	<hr/>
Total	1973	13,997

Which shows an increase, compared with the previous year, of 660 Bibles, and 356 New Testaments. From the report it appears, that the Bible Society of the diocese of *Upsal* has, in this year, ordered a greater number of Bibles than before; and that the Bible Societies of

¹ By the Treasurer of the said societies, G. T. Keyser, Esq.

Gothenburg and *Linköping* have also continued in their usual activity.

The total receipts of the Society were for this year, rixdollars banco 11,777 : 46 . 3 ; and the disbursements, 6683 : 22 . 11. The intended extensive printing of Bibles will, in all probability, require the greatest part of the balance.

The subscription of members, and other donations, were only, rixdollars banco 384 : 40 . 5.

The total expenses of the Society (independent of the Bible-printing, which is accounted for by a corresponding sale of Bibles or books in hand) were, including the value of gratuitously distributed Bibles, and deductions on the value of the Inventory—

Rixd. bco.
2355 : 30 . 0

(Out of which the donation to the Ladies' Bible Society, in Bibles and cash, amounts to 1180 : 24 . 0.)

Whereas the receipts, from subscriptions,	}	1784 : 19 . 4
rents, interests, and balance on the Bible-		
printing account, amount to :		
Thus showing an expenditure, beyond the	}	571 : 10 . 8
receipts, of		

The total value of the estates and funds of the Society, at the end of 1842, was rixdollars banco 71,533 : 5 . 7.

The British and Foreign Bible Society in London has, through its agency at Stockholm, caused to be printed, in the course of 1842, 10,000 Bibles, and 15,000 New Testaments, of which 6000 copies contained the Psalms besides.

	Bibles.	N. Test.	Total.
Disposed of in the course of the year	7373	12,562	19,935
Of which, to Bible Societies	870	2560	3430
To private individuals	6503	10,002	16,505

The number of Bibles disposed of exceeds that of the previous year by 2009 copies, whereas the number of New Testaments is less by 2740 copies; the reason of which is, that the agency during the greater part of the year wanted a sufficient supply of *Finnish* New Testaments.

Most of the Bibles have been ordered from *Småland* and *Helsingland*, where now an increased desire of the Word of God has manifested itself.

The amount of money received for Bibles sold, was rixdollars banco, 13,019 : 3 . 0, the largest ever received. The Society at London received 8064 : 22 . 6. The expenses, during the year, amount to 22,450 : 41 . 5; and the deducted loss on books accounted for, was 10,575 : 39 . 0.

Since the commencement of the agency at this place, the British and Foreign Bible Society has sacrificed rixdollars banco 156,925 : 44 . 9 ; viz.

	Rixd. bco.
By stereotypes and inventories	20,316 : 33 . 5
By Bibles, bad debts, and cash	44,621 : 29 . 11
Loss by deductions, and various expenses, amounting to	91,997 : 29 . 5

Total 156,935 : 44 . 9

During all the years, 52,373 Bibles, 132,267 New Testaments, total 184,640 copies, have

been disposed of, amounting in value to rixdollars banco 177,736 : 37 . 0.

Summary.

In the year 1842, the Swedish Bible Society has disposed of

	Bibles.	N. Test.	Total.
	1973	13,997	15,970
And the British and Foreign Bible Society	7373	12,562	19,935
	<hr/>		
Total	9346	26,559	35,905

Including the previous years, both the Societies have caused to be printed altogether—

	Bibles.	N. Test.	Total.
	203,877	542,900	746,777
Of which remain in hand	13,463	18,718	32,181

And consequently, up to the end of 1842, have been disposed of	190,414	524,182	714,596
--	---------	---------	---------

The *Swedish Missionary Society* has nearly concluded the eighth year of its existence ; and although the accounts of the year, from April, 1842, to April, 1843, have not as yet been made out, it appears from what has been received, that the contributions *within the country* have exceeded those of the previous year.

The total receipts during the year amount, *this* day, to rixdollars banco 9753 : 3 . 8, thus being 441 : 31 . 8 less than in the previous year ; but the latter having included a donation from America, of rixdollars banco 615, and no such donation having been received in the course

of the present year, it appears that the remainder of the receipts, with 173 : 16 . 4, exceeds those of the last year.

The total receipts of the Society from the country amounted, in the seventh year, to 6872 : 31 . 8, and now in the eighth, to 7247 : 8 . 4.

The contributions, destined by the donors for the wants of *Lapland*, have amounted to 3803 : 46 . 8; whereas the expenses of the Society for its missions in Lapland, have been 6160 : 44 . 8.

Contributions in favour of foreign missionary societies, to be forwarded by the Society, amount to 1493 : 22 . 2.

The Society has established six schools in Lapland, where 132 children of Laplanders are instructed, fed, and clothed. The catechists stationed there are six, and two trainers are preparing for the same office. Information respecting the most northern parts of Lapland is still wanting, as the means of the Society will not allow of a further extension of its activity there at present, and as it is rather difficult to find a sufficient number of fully qualified catechists to be sent to this remote part of the world.

The total receipts of the Society during the whole eight years of its existence, including a permanent fund of 2000 rixdollars, (for which the Society pays interest to the donor during

his lifetime,) have been rixdollars banco 68,388 : 13 . 9. . Out of these receipts, 18,138 : 29 . 7 have been applied to the mission in Lapland; and 37,285 : 47 . 2 have been sent to foreign societies, including donations to the school for Negroes, on the island of *St. Barthelémy*.

The *Evangelical Society* has, during the last years, caused to be published 87 different tracts, amounting in number to 2,924,550 copies. Besides, at the expense of foreign religious societies, 320,000 copies of divers tracts, signed F. R. S., have been of late published.—Stockholm, 4th April, 1843.

C.

AN OUTLINE TO THE HISTORY OF STRAUSSIANISM IN SWEDEN.

FROM the commencement of that period of the ecclesiastical events of Sweden, to which the present review is limited, up to 1838, very few and insignificant attempts had manifested themselves to prepare the ascendancy of Rationalism among the public generally. By this time, however, they began more openly to manifest themselves, particularly in some newspaper articles, although apparently tinctured less with dogmatical interest than with a practical sympathy with the inclination of political liberalism to meddle with every thing.

However, after 1840, the tone of the low Rationalism became rather high-sounding; and being encouraged by the anticipated full liberty of the press, it dared even to pour out its calumnies in the presence of the Estate of the Clergy, in Diet assembled. The dignitaries of the Church were, however, perhaps through some remnant of caution, spared the sorrow and shame of beholding from their assembly, the barefaced assurance of Rationalism, which, with the whole ammunition of historico-critical unbelief, connected that of the speculative one, under the mask of the assumed terms of orthodoxy.

Threatening omens were, however, not wanting. Already, before the dissolution of the Diet, those concerned received a hint that, if they had felt some symptoms of shuddering at the blasphemous attacks of the newspapers on the Apostles of Christ, "they might, in their position of supernaturalistic orthodoxy, find something to cross themselves at, of a more serious nature, than those things over which they had been so devout as to read an exorcism²."

The execution of this threat was close at hand. Already, in the year 1841, the work entitled, "Strauss och Evangelierna" (Strauss and the Gospels), was in course of translation, and was published before the end of the year. There can

² See the Journal "Aftonbladet," for 1840, No. 88.

scarcely be any doubt, that the translator had the same aim as the author ; that of the latter is explicitly set forth, both in the preface, and in the conclusion added at the end of the observations. The intention was, to make the substance of the principal work, *Das Leben Jesu*, accessible and (as it evidently has been to the compiler himself) *acceptable* even to the unlearned and half-educated classes of the people, by means of a popular summary. The work of *Strauss* was, indeed, originally intended to try its precarious fortune on the arena of science. But the summary of a manifestly anti-Christian work, when offered for the purpose of leading to apostasy an easily misled ignorance, stood upon a quite different ground ; and an action was, therefore, with full reason in point of law, brought against this improper and destructive undertaking within the sphere of the Church. No pains were spared in exchanging articles in the journals for and against the “*corpus delicti* ;” the latter being always meritorious for their good intentions, even if they sometimes might have been found not so much to the purpose with respect to their composition. The effect of the juridical issue of the case, which was apprehended, has been more than counterbalanced by the expressions of the moral and Christian consciousness, which are independent of the opinions of the day. The published refutation was not limited to this utterly worthless book, but it made a direct attack

on the original work, with the full warmth of Christian seriousness, and with the light of the calm consideration of Christian wisdom. These writings seemed also to occupy the attention of the thinking part of the public so much, as to leave out of sight the question respecting the merit or demerit of the Summary, which, of course, attracted some notice while the trial proceeded. But even then doubts existed in some minds, whether the chance of getting this miserable production degraded was not valued at too high a price, and whether the gain of a successful endeavour to refute it were not somewhat doubtful. It might appear that *Strauss* himself, notwithstanding his earnest protest³, did not fail to receive from public opinion his share of this gain, by the constant praise of his transcendent talents, which, from chance or design, was bestowed upon him, at the expense of the compiler of the Summary. And as it can hardly be denied that the Summary, with all its justly criticised defects, still, on the whole, sets forth the principal ideas of *Strauss*, it were by no means absurd to feel a temptation to suspect that this vehement protest partly originated in dissatisfaction that these ideas had been prematurely exposed before an unprepared public, in a country which, to the astonishment of Protestant Germany, had still preserved so much of the true spirit of the

³ See *Deutsche Jahrbücher*, Nos. 97, 98, and *Svenska Biet*, for 1841, No. 253.

evangelical Lutheran Church. Moreover, it might also seem strange, that such a wretched publication should excite so much apprehension⁴. The blame, however, for a great many of the mistakes, must manifestly be imputed to the translator. It is as easy, as it is superfluous, to show, even to such readers as have but a moderate knowledge of the German language, that “villkorlig” and “villkorlighet,” instead of “godtycklig,” and “godtycklighet,” do not correspond with “willkührlich” and “Willkührlichkeit” (pp. 78. 98, vol. i.) in the original, or “tillfälligheter” with “Zufälle.” (p. 16, vol. i.) The translator has likewise (p. 15) confounded the undefined word “berühmt” with “gerühmt,” an epithet which cannot be supposed to have been attributed to the Wolfenbüttelian Fragments, either by *Strauss*, or by the compiler of the Summary. Such mistakes cannot be errors of the press, of which the translation has many and

⁴ At the time of the action against *Strauss och Evangelierna*, a pamphlet, entitled, *Bidrag till utredande af Straussiska Tryckfrihetsmålet*, was published at Stockholm in 1841. This pamphlet is, perhaps, more dangerous than the prosecuted work itself to the simple-minded part of the public, on account of its suitableness to the very lowest conception, its well calculated brevity, and its saleableness. It escaped notice and prosecution by the Crown, but was briefly and deservedly castigated by *Svenska Biet*, in No. 225. We have noticed a deluded German, who has arranged *Strauss' Das Leben Jesu* for the use of schools; but we confess that, until we shall have seen it, we cannot believe that a similar mischief is possible in our country.

serious ones. With respect to the mis-statement of facts in the original, the articles of *Soenska Biet* (Nos. 242 and 243), for 1841, render all further remarks superfluous.

The compilation of the Straussian work has been, as it deserved, rejected by competent judges, both in a scientific and moral respect. *Strauss* himself received full justice on the score of his talents; but he was also rather too hastily praised for an exemplary love of truth, which as yet has not proved to be of so very high a character. It is manifest already, from his *Schluss-abhandlung* in *Das Leben Jesu*, (which is the same in the edition of 1840, as in the first one of 1835,) that he must consistently deny, and, in fact, he does deny, every individual personal continued existence after this life. But the treatise in *Friedliche Blätter* (1839) entitled "*Vergängliches und Bleibendes im Christenthum*," limits that denial to the, in his opinion, false idea of the Apostles, respecting *a state of reward and punishment*; whereas it concedes a continued existence for the sake of further *development*. However, these gratifying signs disappear again altogether in his *Glaubenslehre* (1841), in which he has decidedly and relentlessly questioned both the *state of reward and punishment*, and that of *development*, after death. (Cfr. *Friedliche Blätter*, pp. 61—69, with *Glaubenslehre*, pp. 706—714.) Is it probable that such a practised and, as he himself declares, unprejudiced thinker, should in so short

a time, from mere *objective* reasons,—the only ones which the pure and disinterested love of truth makes any account of—have turned staggering to that degree, in a long entertained and penetrated system? An attentive reader might, perhaps, by this remarkable *Selbstgespräch*, (thus Strauss himself calls his treatise about *das Vergängliche*, &c.) suspect traces of a subjectivity, which, with a bye-view of the system being more easily or tardily received, fixes upon necessary exceptions, and again upon as public a retraction of these exceptions, just as it suits the occasion. The cited, evident proof of inconstancy, is also not the only one. As such, we may mention his slippery admission, and his retraction of the admission, respecting the, to him, very inconvenient demonstration of *Neander*, in favour of the authenticity of the Gospel according to St. John⁵. *Strauss*' own friends, *Feuerbach*, *Bruno Bauer*, &c., have reproached him with this want of consistency, the worst want for such an acute and close thinker; but they have also run ahead of him. He might, therefore, perhaps, retire from the field of theology, and, being now married to an actress, try his fortune in the drama or romance.

⁵ See *Strauss*' preface to the 3rd edition, and ditto to the 4th edition, of *Das Leben Jesu*.

D.

THE PREACHING EPIDEMIC.

Letter to the Archbishop of Upsal and Primate of all Sweden, Dr. *C. F. af Wingård*, from Dr. *J. A. Butsch*, Bishop of Skara.

MY LORD ARCHBISHOP,

WHILE attempting, at the desire of your Grace, to give some information respecting the so-called preaching epidemic, I have before me a subject, which, so far as I can judge, requires the insight and experience rather of a natural philosopher and of a physician, than of a theologian and a clergyman. Feeling, therefore, as I do, that I am treading upon strange ground, I dare not hope or pretend to bring forward every thing that is connected with this subject; I only desire that you will have the goodness to believe that I have spared no pains in order to arrive at a proper conclusion respecting the phenomenon in question, which has hitherto been more rashly judged than carefully investigated.

In the very outset, then, I encounter this much-disputed question, What is the so-called preaching epidemic, properly speaking? Opinions are in this respect very much divided. Among the peasantry, the most general opinion is, that what has been called the preaching epidemic, is an immedi-

ate Divine miracle, in order to bestow grace on such as are affected with the disease, and to warn and exhort those who see the patients and hear their speeches. Occasionally, however, I have met with many among the peasantry who have believed that the disease is owing to an operation of the devil; and even a female, who was afflicted by the disease, and whose previous conduct was said not to have been of the best character, has, with some doubt as to her own imminent fate, openly complained to me, that, as some one had told her, those who "quake," are all going to the place of torment. Among others, who may not be classed among the peasantry, many deny the existence of the disease, declaring the whole concern to be either an intentional deception, caused by desire of gain and notoriety, or else a self-deception, caused partly by an over-strained and deluded religious feeling, partly by a desire of imitation, which is inherent in human nature. I, for one, belong to that minority, who consider the preaching epidemic to be a disease, originally bodily, but in a peculiar manner affecting the mind. I originally arrived at this conviction, not by any reasoning on the subject, but by having been forced to it by a mere sight of the phenomenon; and the more I have, under continued observations, meditated on the symptoms of the disease, the more I have been confirmed in my opinion. That bodily sickness, at least, is an ingredient in the phe-

nomenon in question, seems already to be decided by the character of an involuntary state and of force, which is connected with most of the appearances of the preaching epidemic. However, that a disorder in the normal state of the bodily organization also constitutes the primitive origin of the psychical, as well as the somatic symptoms of the preaching epidemic, I am inclined to conclude from the fact, that, although those affected by the disease, in describing the commencement of their situation, frequently mention a spiritual excitement as the starting point, one must, nevertheless, upon closer examination, be convinced, that an internal bodily disorder and pain have preceded, or, at least, been contemporary with, the alleged excitement. Besides, there are persons who, by way of exception, have against their own will been affected by the quakings, without any preceding or subsequent religious excitement; and who, when medical treatment (sudorifics and purgatives, blistering, bleeding, &c.) has immediately been applied, have very soon recovered from the indisposition; and, moreover, to my knowledge, not a single individual has ceased to relapse into the fixed ideas connected with the disease, and other mental symptoms, unless the bodily symptoms of the disease have previously ceased to make their appearance.

It is certainly not my province to enter upon a disquisition to define the nature of the disease,

and to give it a name; nevertheless, I may be permitted, even in this respect, to entertain and to express an opinion, supported by various reasons. It having seemed to me that the patients displayed a great deal that corresponded with what I have read and heard respecting the effects of animal magnetism, I undertook, merely from curiosity, and almost at random, to examine the relation of several sick persons to sulphur and to the metallic magnet, and the results of this investigation induced me to pursue further, as well as I could, a more comprehensive comparison between the known symptoms of the preaching epidemic, and the effect of animal magnetism, particularly as the latter is described in *Kluge's* "*Versuch einer Darstellung des Animalischen Magnetismus als Heilmittel*," Berlin, 1811. Save the sickly increase of activity of the nervous and muscular system, which appears to be the general and invariable symptom which the preaching epidemic and animal magnetism have in common, I think that I have discovered a similarity between them, with respect to the following special and changeable circumstances, viz., heaviness in the head; a burning heat in the orifice of the stomach; a sensation of crawling and pricking in the extremities; convulsions and quakings in various parts of the body; copious perspiration (trustworthy persons have told me, that this perspiration of those afflicted by the preaching

epidemic sometimes has the smell of sulphur); dropping down and fainting, sometimes with a heavy groan, after which the patient for some time remains in such an insensible state, as not to seem to feel the least impression of a loud voice speaking to him, or of a needle which is thrust deeply into his body, and so on; but sometimes, he both hears when spoken to, and answers questions put to him, in doing which he always addresses every one by the word "thou;" his power of speech in this state, often with better coherence, more lively declamation, and in a purer language, than might have been expected from him; his generally unceasing assurance, that he is exceedingly well, and that he has never before been so happy; his assertion, that the words are given to him by some one else when he speaks; his quiet and pious disposition of mind; his inclination for fixed ideas, visions, and predictions; his dislike to certain words and phrases; the peculiar impression which he receives from different persons and natural things, for example, the magnet, metals, sulphur, leather, &c.; that the liability to the disease is considerably greater within certain families, and also greater in children and females, than in grown-up persons, elderly people, and males, and greatest in men of sanguine-choleric temper; and lastly, not to make the comparison too fatiguingly long, that the patients like to be together, and feel a particular affection towards

each other. From these facts I infer, that the preaching epidemic belongs to that class of operations which have been referred to animal magnetism; and I am rather inclined to think, that merely my ignorance of the idiosyncratic relation of magnetized persons to certain objects renders me unable to prove that the origin of all the aberrations of those poor people, down to their involuntary abhorrence of dancing, may-poles, rings, and crooked combs, is to be traced to their magnetic state.

I believe I am right in thinking, that the more man lives according to the natural life, the more he is incapable of seeing himself how deeply nature often enters into his essence; and with this remark I would explain, how it comes that those afflicted by the preaching epidemic, as well as many of their favourers and opponents, unceasingly labour to place within the territory of the spirit, religion and liberty, the origin of a phenomenon, which, according to my supposition, manifests itself there only by derived operations.

It cannot indeed be disputed, that those afflicted by the preaching epidemic are brought, through their very disease, to a religious disposition of mind; and moreover, that they receive a further religious impression from the miraculous operation which takes place in them. However, the nature and value of this religious impression is another question. That it originally, and in itself, does not exceed the capacity

of the natural man, and that it is totally different from that kind of religiousness which is the object of Christian doctrine respecting the operations and order of grace, scarcely requires demonstration, especially as it, of its own accord, manifests itself distinctly in the fact, which is contrary both to the order of grace and to psychological order, namely, that the excited person, immediately after he begins to quake, experiences an unspeakable peace, joy, and blessedness, not on account of a new-born faith through the atoning grace, but by a certain pretended, immediate, and miraculous influence from God. Whereas, however, the disease is characterized by Christian language, and makes its appearance in connexion with many truly Christian thoughts and feelings, the origin of these facts will probably be explained by the supposition, partly that the disease has been connected, from its commencement, with a tradition of a Christian character, and partly, that the disease has also universally met with something Christian previously implanted in men, to which it has, in an exciting way, allied itself by its operations. In this manner the disease has certainly mostly occasioned and kept up an excitement and ardent desire of conversion ; but it has also given a stamp to the religiousness or the patients by which it obviously betrays itself. For, independent of the practical deviations from the order of grace, and of the sickly religious

abhorrence of certain words, things, and acts, in themselves indifferent, there is besides, and in general, something apparent in the religiousness of the patients, which does not correspond with the true religiousness which, no doubt, exists in them ; something which, seen from a Christian point of view, appears to me, at least, as a natural element, which has been more or less distinctly visible in, or at the side of, true religiousness ; or, to use another mode of expression, it has appeared to me, that the religiousness of the patients, notwithstanding every appearance both of vitality and of a Christian character, has not been properly penetrated by the Spirit and consciousness. If I am not mistaken in this, and if it be true that those afflicted by the preaching epidemic prove, by their very religiousness, that they, to a certain extent, have been subjected to the dominion of a powerful natural influence, then it is the less to be wondered at, that those most seriously afflicted by the disease, from the sense of not being exactly their own masters, feel within themselves a two-fold influence, which causes them to maintain that the words of their spiritual speeches are given to them by some one else. It may also, perhaps, hereby be explained, how severe judges, who have doubted the reality of the disease (and who have besides been prejudiced by its strange symptoms in general, but perhaps most by those which the patients, with an assumed appearance, have seemed to pass off

as effects of the operations of grace), could have thought themselves justified in believing that the patients were possessed with demons.

Those afflicted with the preaching epidemic have no wish to be a sect; they receive and acknowledge no founder or leader; and they show, to my knowledge, no inclination for separatism, properly speaking. In general, they constantly attend the Church, and exhort others to do so. However, I have heard it remarked, that they, when in Church, as elsewhere, like to keep together. I have imagined that I could discern an analogy to this inclination to keep together, in the fact, that a person afflicted with the preaching epidemic, when questioned about something which relates to the nature of the disease in himself individually, is anxious to shape the answer so as to give it on behalf of them all; so that you will hear "we," where you expected only "I." A connecting union does indeed thus exist between the patients; but, in my opinion, this is originated in their disease, and is, besides, only a result of the natural inclination of man to unite himself with those who are in the same predicament with himself. Any thing connected with sectarianism is, therefore, in my opinion, out of the question, as regards those afflicted with the preaching epidemic; but if I should, notwithstanding, give to their social spirit a sectarian character, it would most resemble that of a theocratical people with their prophets.

It is already clear, by what has been mentioned above, that those affected with the preaching epidemic live in a delusion, which they practise, not only by thoughts and feelings, but also, to a certain extent, by words and actions. If man in general were so disposed as to be always perfectly consistent with himself, always and perfectly living, thinking, feeling, speaking, and acting, in the spirit of those principles which he professes to be his paramount faith and conviction, then, indeed, nothing could be more clear, than that those poor men deny the pure Christian doctrine, and that they adhere to self-constructed and erroneous dogmas. But I perceive that even the soundest minds, the most noble hearts, have occasionally experienced the variation of so-called better and less happy moments, and that the whole page of history can exhibit only *One*, who so *was* truth, as to be, without deviation or contradiction, always and perfectly consistent, in his internal and external life, with that which He received and acknowledged as truth. Nothing is, then, more possible, than that those affected with the preaching disease, among whom, besides, very few possess such cultivation of mind as to have been able, in any degree worth mentioning, to work themselves up to a coherent and consistent system of principles, might, in intervals of clearer thought and actual faith, have adopted something truer and better than what they, in their internal and

external life, can preserve and express afterwards, when the disease exercises its influence upon them. I will in this, as in all other respects, state the real fact only as I have ascertained it by my own experience; and I may then, first of all, be permitted to declare, that I have never detected any one of them in open theoretical denying of a single fundamental dogma of our Christian doctrine. This is all that I can venture to declare with respect to the great multitude of these persons, who most frequently seem to resign themselves in mute enjoyment to the mystical play of lively but indistinct feelings, and who, besides, in consequence of wanting knowledge and capability of thinking clearly, and of clearly expressing themselves, are unable to give any thing like satisfactory accounts respecting a dogma. Nevertheless, particularly in the province of Elfsborg, I have found, among those deluded men, persons with superior Christian knowledge, practised gifts of thinking, and great command of language; and with respect to them I may add, that so far from opposing the sacred truths of Christianity, they have cordially received them, have been actuated by them, and have regarded them as the most precious gift of God to his disobedient children. They have both known and acknowledged the foundation of salvation, and its means and order. They have also, of their own accord, declared as their belief, that "the kingdom of God cometh not with

observation," that "it is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." From that very chapter of the prophet *Joel*, which they besides cite as a prophetic evidence of the Divine cause of the miraculous things which take place in them, they have repeated by heart the 13th and following verses, "And rend your heart and not your garments," &c. But nevertheless, after a little while, they have been beside themselves again; and the conceptions, which belong to the disease, have again taken hold of them, as it were, at the side of the pure Christian opinion.

With respect to the conversation and conduct of the patients, during the time of their seizure, I have not had sufficient opportunity of making strict investigation. However, so far as my experience goes, I have noticed nothing but what is good. But from other persons I have heard occasionally, that some of the patients show an inclination to violate the 7th and 8th commandments; and even the patients themselves have told me, that they have learnt with great concern, that some of their fellow-sufferers have sinned against those commandments; but they have added, that, if the reports were true, one might depend upon it, at any rate, that those who had committed such acts "must have quaked, so as to feel it." I have also heard, that the patients in many places have been too free in their condemnation of certain persons, who have

been pointed out. But it strikes me, that this condemnation has been expressed thus, that they have stated themselves to have seen this or that person in hell, which terms I have occasionally heard them make use of, and which I have then understood as an effect and expression of the sickly antipathy which the patients have felt, or at that moment entertained, against the person in question.

In the province of *Elfsborg* I heard the preaching children sing some of the so-called Zion's hymns ; but in the province of *Skaraborg* I have not heard any preaching-diseased singing. However, it has been reported, that when the preaching epidemic was raging in the parish of Björsäter, some of the young people there went about in groups, singing No. 491 in the Swedish Book of Hymns, nearly in the same tune as that of an old popular ballad.

His grace has been pleased to inform me, that he has read a report about my visit to the preaching-diseased in the province of *Elfsborg*, which I have, together with the chapter of *Skara*, drawn up and forwarded to the governor of the said province ; and I have, therefore, in order to avoid being too voluminous, ventured to take it for granted that the said report is known. The attempt to give a more complete and more detailed description of the nature of the disease would be the more difficult, as the preaching epidemic, like animal magnetism,

seems to be infinite in modifications and variations with respect to form. In the province of Elfsborg it is commonly said, "This or that person has begun to quake, but he has not as yet dropped down, nor has he had visions, nor been preaching." Here, however, in the province of Skaraborg, I have seen several persons, in whom falling down and a trance have been both the first and principal symptoms of their disease; and I have this very day heard from a clergyman, that a boy has dropped down three times within the space of one or two hours, without either before or afterwards having had any symptoms of the disease. In the province of Elfsborg I was told, that they preached with their eyes open, and standing. Here, however, I have myself seen and heard them preaching, in a recumbent posture, with closed eyes, and, so far as I have been able to ascertain, entirely senseless and unconscious. Such differences are, as I have just said, much too numerous to be stated here. However, in order to justify, as far as I possibly can, my notion of the phenomenon in question, and, besides, in order to make the nature of the disease plain by an example, I can hardly, in all my experience, find a more suitable one than that of three preaching girls, in the parish of *Warnhem*, at ages varying from 8 to 12 years, who, shortly before last Christmas, were advanced to one of the highest stages of the disease. I visited them twice, and remained the first time

more than five hours, and at the following visit above two hours; so that my observations are at least not chargeable with the fault of having been made in too great a hurry. Besides myself and the parents of the children, there were present, on the first occasion, the Rev. Mr. *Lindqvist*, a respectable farmer in the neighbourhood, and several other persons; and, at the second visit, the said Mr. *Lindqvist* and the Rev. Mr. *Smedmark*. For the sake of shortness and distinctness, I will put together in one statement what I learnt during both the visits. The children had, for their age, and as is generally the case here, a tolerably good religious knowledge, and also a readiness in reading, and, besides this, they were said to have always been of a good temper, and now more than ever, of a gentle and quiet disposition. Being of simple manners, and taciturn, they gave no particular account of their notion of their situation; and although the few words which they were induced to utter mostly indicated that they had the same opinion of their situation as that most prevalent among the peasantry, which was also firmly expressed by their relatives, still they gave occasionally some reason to suppose, that they did not themselves exactly know their state, or what to think of themselves and of their situation. They often declared that they were exceedingly well, that they had never before been so cheerful, and never felt so much pleasure; but some time after, par-

ticularly after having awaked from the trance, they have complained, sometimes even with tears, of weakness in the limbs, pain in the chest, headache, &c. Sometimes they seemed to understand and admit, that there are customs and actions, the moral quality of which entirely depends on the intentions and the disposition of mind in which they are exercised or performed; but at another time, this notion and concession was, as it were, blown away; and then, for instance, maypoles, dancing, ornaments of dress, &c. were absolutely sinful. As if there were in their situation a particular temptation to speak falsehood, or to say more than they knew for certain, and "had liberty to say," they exhorted each other most earnestly to speak the truth, and answered, therefore, occasionally, "I don't know," even to such questions to which one might with certainty expect a satisfactory answer. I have noticed in this neighbourhood several other cases in which, occasionally at least, this undecided, uncertain, and wavering disposition has distinctly manifested itself. It makes an unpleasant impression, and has probably to some degree been the cause of imbuing some persons with a rather unfavourable notion of the morality of these persons. In the waking state, the children in question did not show any particular symptoms of the disease. They now "shivered" or quaked both more seldom and less vehemently, compared to what they did

during the previous stages of the disease¹, and they were able, without apparent dislike, to hear not only such words as "yes" and "no"—of which, strange to say, the latter in particular had been so odious to the patients, that it had been often depicted as "one of the worst devils, tied with the chains of darkness in the deepest abyss,"—but also other words, from which a still more serious impression might have been expected. The more severe and distinct symptoms of the disease manifested themselves in the children, first, when they were in the act of dropping down, and then during the trance, after they had fallen. The fall was preceded by tremblings, shakings, and quakings in the arms and legs. The patients spoke also about a sensation of crawling in the said limbs. They always fell backward, in whatever direction they happened to be, when the trembling first came on; and it was often connected with such a force, and with such a rattling noise, by the knocking of the head against the floor, that no person present could help feeling a painful sen-

¹ The quakings have also in other patients decreased in the same proportion as they have entered in the higher stages of the disease. I have seen several persons, who, after a further advancement of the disease, have quaked on account of quite different words and things from those at the commencement. One of the patients has explained this circumstance thus, that he gradually began to find, that there existed in himself and in the world much which was worse than what he previously had considered as the worst.

sation. With the fall, the trance or unconsciousness commenced, during which the patient generally successively found (by a decided change) herself in two separate situations, so different in their appearance, that every thing she did during her trance, may with tolerable decision be divided into two stages, acts, or scenes, entirely opposite in their character. In the first scene, the motions and manners of the patient, after falling down, were in general vehement and violent. She made then sometimes a motion, which the peasants termed "to catch after hands," and which consisted in this, that the patient stretched out her arms in all directions, and caught in the air after something with her hands. If anybody then gave her his hand, she kept it at first still for a moment between her own hands, and appeared to feel at it. In some instances, the tendered hand was immediately after flung aside, but in others, it was kept longer, was patted and rubbed gently, till it then also was vehemently flung away. The people called a hand of the latter kind "a good hand," and seemed to have observed, that only large hands could be of that sort. It happened two or three times, that the patient, just when it was expected that she would throw away the hand which she was patting, instead of doing so, caught the sleeve of the coat of that person to whom the hand belonged, and felt awhile at the clothes, just in the same manner as she had before done

with the hand, and at last began to move her hands up the arm of the other person, in the same way as when one proceeds up a pole or a mast. In the first scene, the patient made besides, and generally, a mimic representation of those things which she in the waking state most disliked. Sometimes she made a sign, as if she were pouring something into a tumbler, and moving it to the mouth in order to empty it²; sometimes, as if she had loaded, presented, and fired off a gun; sometimes, as if she had been shuffling a pack of cards, and playing with them. On several occasions she³ made gestures, at which those standing by said, "Look, now she dresses herself, in order to go to a dancing party." She caught eagerly a neckcloth, which happened to fall from another person, and folded and turned it in many different shapes. Then she adjusted and smoothed her hair, and so

² When any person who entered the cottage had in the course of the day taken brandy, one of the girls, according to the statement of her father and of another man among those present, used to make this gesture, one time for each dram, which the entering person had taken.

³ Although the patients were three in number, I speak here only of one, because the disease was almost of the same nature in all the three girls; and because I could not always, in consequence of the dim light, discern which of the children I had before me, as they were dressed alike; and also, as they after the fall and the closing of their eyes, even in countenance very much resembled each other. Sometimes, even as many as four among those present dropped down, by which my attention was distracted.

on. Once she fancied herself putting on an apron, when she changed her position, in order to tie on her back the apron-string, and also in order to adjust and tie the neckcloth. Whereas the motions of loading and firing were effected with great exertion and vigour, now on the contrary, the gestures at the dressing were so exceedingly handy, genteel, and easy, as to appear by far more like the motions of an image in a dream, than those generally seen as performed by beings of flesh and blood, and especially, as in the present case, with arms which were tightly bound by a jacket of sheep-skin, and with fingers which were somewhat troubled with the itch. I noticed also, several times, how the patient, when in the same stage of trance, and after the paroxysm appeared to have reached its highest point, with apparent pain and exertion bent her body back in a circular form, so that the feet and the head nearly came in contact with each other, which, as her parents told me, should signify such a wreath as is usually suspended from a maypole, which the patients hated. To this stage of the trance belongs also another action, which was, if possible, still more violent, but occurring, however, rarely and only during the extreme violence of the paroxysm, namely, when the patient, both with gestures and words, dramatically performed a pugilistic contest, in which she alone had to sustain the trouble and pain of both parties. She vibrated

her arms in all directions ; beat the head with her fists ; took hold of her hair, and held it fast, as if it had belonged to another ; lifted up the head, and knocked the back of her neck against the floor with such a violence, that a person who from pity interposed his hand, in order to save the girl from the danger of the knock, suffered himself considerable pain. During these gestures, she uttered, out of breath and exhausted, " That was a rascal but wait a little, thou ! I will give it thee. . . . I will beat thee, so that the brain shall spatter the wall," and so on. When the paroxysm began to abate, and after the convulsions, tossings, quakings, and twistings, which appertained to this stage of the trance, an evident change took place in the nature of the situation and of the symptoms, which change, at my first visit, was most frequently marked by these signs, that the patient struck herself with her fist under the chest with heavy and pointed blows ; but at my second visit, the blows were directed against the head oftener than against the chest ; and it happened also sometimes, just about the transition to the new stage, that the stomach of the patient all on a sudden swelled, and for some minutes was kept so strained, that the father of the child failed altogether in his endeavour to press it backwards with his hands. After a little while the stomach fell in of itself, as quickly

as it had swelled, and it seemed then, for a few moments, as if that part of the body had entirely disappeared, till it gradually resumed its natural place. The same symptom had sometimes before occurred, as the parents told me, and had then been followed by froth in the mouth. At the change of this situation, I thought, besides, that I could notice also a change in the pulse and perspiration of the patient; but of this I cannot speak with certainty. However, the patient had now entered the second stage of the trance; she was quiet and calm, placed her hands folded or crossed over the chest, and began to "cry" or "preach." One of these preachings, the first I heard, was taken down by me in writing immediately after my arrival home, so that I can cite it here with tolerable accuracy. Nevertheless, it is possible, in consequence of about ten such different preachings having been held on that occasion, that some sentence or term which is here cited may not have belonged to this, but to some one or other of the subsequent speeches; and I know also for certain, that two periods of the little speech have been omitted, because I found that I had lost the recollection of the exact terms used, when I was about to take it down. For the rest, I believe, and have also had it confirmed by one of those present, that my notes are almost literally correct. The little speech ran thus: "My friends! We shall con-

vert ourselves⁴, my friends ! For the Saviour wishes that we should all convert ourselves. Think how pleasant it would be, if we all could come to Him ; and that we all could, if we only would. He does not desire that any should perish ; and if a man even stood on the lowest step of hell, still he could with his help be saved, and come to Him. How pleasant it would be, if we all were allowed to come to Him, and to get our wedding-garment, and our seat ! Oh ! how pleasant that would be ! But if we won't convert ourselves, what a great sin we do then, and grieve Him ! Think, if He meet us with angry looks ; think, if He bid us to go to the left side, and down into dark hell, so that we may not come to Him, where it is so pleasant, that you can't conceive it. . . . We shall not beat, but knock gently. Knock gently, that we shall, my friends, and ask Him gently, that He may open, and then He will certainly open to us. But to those who knock violently He says, You did not open to me when I gently knocked at your hearts, and now I cannot, I cannot indeed, open to you. . . . Then let us now, my dear

⁴ It is worth mentioning, that the lady who was brought in a magnetized state, also without human influence, and of whom the known Baron *von Strombeck* has given a report, likewise spoke about a *conversion*, although the same, if I remember right, should consist in some change of the head. The statement of Baron von Strombeck is inserted in the first number of the periodical, " *Archiv für Animal Magnetism*," which was published at Stockholm some twenty or thirty years ago.

friends, raise a sigh, a good sigh, which penetrates through the clouds up to the Saviour. Let us go in the narrow way, let us go in the thorny path ! Will you not go there ? Then I will go there myself alone ; but you shall also go there, you shall not think that it stings us. It does not sting us, if we only go to the Saviour. And you shall believe my little words. Although they are little, still they are well-meaning. For God's sake, believe me, dear friends !" This was declaimed with effort, in an earnest and solemn tone, and in a more solemn and pure language, than the girl when awake could employ. Not a single word was retracted or repeated, and the voice of the girl, which in her waking state had a peculiar hoarseness, as frequently was the case with the preaching-diseased, had now a certain brilliancy and clearness. The whole assembly observed during the speech the deepest silence, and many wept. I had now remained there nearly four hours, and although several of those present had in the mean time dropped down, many of them several times, still the girls in question, and much less any of the others, had neither very long remained in the above described first stage of the trance, nor had they, in any other way than by an apparently prevailing calmness, displayed their entering on a new stage. But then, the appearances of the disease in the first stage became more violent, varied, and of a longer duration ; and the symp-

toms of the disease in the second stage having begun, in one of the patients, more completely to develope themselves by the preaching, one preaching followed upon the other, only with short intervals; and it happened even once or twice, that one of the preachers commenced before the other had finished. One girl from a neighbouring farm commenced thus: "Dear friends, forbid not this. It was an evening when my family forbade me, and I was not allowed to come here; but my little body felt such quakings, that I thought I should shake to pieces, and one limb separate from the other⁵. Dear friends, you cannot imagine what a great sin you commit, if you forbid this. . . ." I did not listen further to this speech, because one of the girls, to whom I am particularly alluding here, dropped down, and began speaking nearly as follows: "Some people say that this is a disease; I don't know what it is. But whatever it is, God has sent it, in order that you should convert yourselves, and amend yourselves. You have heard the ministers preach from year to year; but you have not obeyed them. Dear friends, go, for God's sake, to Church, and listen to what they say, and believe the Word of God. None are so bad, that you may not have some word which will do you good, and which you can act upon.

⁵ I have heard the same complaint also from other patients, who have been prevented from preaching, or from visiting and associating with those affected with the disease.

Dear friends, convert yourselves, and shun your sins, and ask the Saviour that He may throw the list of your sins behind the cross ! When I, being so little, cannot bear my list of sins, how can you then bear yours—you, who are full-grown people? I said, that you should ask Him to throw your list of sins behind the cross, but I meant behind his back. On the cross He sits always, as you see in the churches. It is easier for those who stand upright and speak, to notice the words, than for me, who on account of my weakness must lie down and speak. But still I have a great charge ; I, who shall administer this little word," and so on. In these two last speeches there appeared to me to be a preponderance of reflection, an amount of reasoning, which did not well correspond with the apparently unconscious state of the speaker ; but, notwithstanding repeated examinations, I could not come to any other conclusion than that the patient was insensible, at least with regard to most external impressions. I say *most*, advisedly ; for here, as elsewhere, I found that a magnet, placed on the forehead of the speaking-diseased, produces an evident effect. The effect consists in this, that the speaker generally becomes silent for a while, but frequently is awakened altogether thereby, and particularly so, if I have observed rightly, when the magnet has not been recently used for such a purpose.

At my second visit to the same place, the

bodily sufferings of the patients were so obvious, that the parents, without much difficulty, accepted my proposal, which I had previously made in vain, to procure medical assistance. I know not whether it was on account of this conversation and agreement between myself and the parents, or in consequence of the general inclination of magnetized persons, towards the end of the magnetical state, to predict the discontinuance of the same, but the first preaching I heard this evening commenced thus:—"I speak now for the last time, and I am not allowed any more to administer this word. But, my dear Saviour, let me then for ever be able to preserve it in my heart, so that I may come to Thee, and may be with Thee. . . . I condemn none, but I have a great charge, I, who administer this word;" and so on. After a while, however, the little preacher dropped down again, and then she preached the same over again; but she seemed then also to add a prophecy about her fast approaching death⁶. Something similar is said to occur not unfrequently with persons who are in the magnetical state. A week or two after this visit I was informed that the children, although medical assistance had not been obtained, gradually recovered; and I have since learnt, from

⁶ A great many of the preaching-diseased with whom I have spoken, have even in the waking state, at least as a conjecture, entertained a persuasion that they should die in the course of the year.

their father, that they are now completely restored to health. During the whole time of the disease, they had a tolerably good appetite, as the parents stated, but they had been rather particular with respect to their food, not relishing any thing but milk and fruit, especially apples and dried cherries, of which the parents were obliged to keep a good supply.

The disease has often been cured by the use of medicine, although I suppose that this refers, at least generally, to the disease in its milder stages. I have certainly heard, that severe words and the application of a cane are, by way of proposal, mentioned as means which deserve to be tried ; but whether they have really been tried in any case I do not know with certainty. However, it is well known, that the cane in similar cases is not without some effect ; and it is also evident, that if it has been applied in any case, and produced the desired effect, it could not from that fact be with anything like certainty concluded that the diseased person was an impostor or a fanatic, because he might have been really ill, and might from the fright and the physical pain have received a check to his inclination to follow the impulses of the disease. One ought also, perhaps, from the impression of external circumstances, to explain this indisputable fact, that quaking persons, who have been brought to the hospital, have been found, on their arrival there, free from the symptoms of the disease, but have

scarcely returned home, when the quakings and other effects of the disease recurred in full force. How far different individuals, by a firm will and a faithful endeavour to counteract within themselves their sickly dispositions, might have been able to conquer the evil, I deem it impossible to tell with certainty; nevertheless I am pretty sure that, whereas only a few have been affected with the disease against their own will, and in spite of a real intention of opposing the influence of the contagion, the contrary has been the case with the great majority, who, partly on account of their opinion of the disease having a religious import, and partly on account of the impression on their minds, which they have received too passively at the sight of the symptoms of the disease, have been, more or less by their own fault, brought to a mental and bodily disposition, which has been favourable for the contagion, and who also, in all probability, after having been taken ill, by superstition or capricious concession, have themselves helped to make the evil worse.

The more the phenomenon in question lies out of the sphere of experience and knowledge of the great majority, the more its extraordinary and miraculous character must strike the mind with awe, which, in connexion with the great number of the diseased, has produced even among the healthy a very general religious movement. This movement has, of course, been different in its

nature, according to the difference of different individuals, in an intellectual and religious respect. In many persons it may have been limited to a religious wonder at the disease, and to a consequent sense of an indistinct religious want, which has brought them to the preaching-meetings and to other devotional exercises, which have been more or less mechanically performed. In others, however, it seems to have produced a real change of mind, which has manifested itself, not only by an inclination to attend the religious meetings, but also by a more diligent reading of the Bible, by a diminished inclination to drinking, and by a dislike to maypoles, dancing, card-playing, crooked combs, showy dresses, and so on. I have myself, in passing by, noticed a maypole that had been erected at the side of the road, but which, for such a cause, had been cut down; and I have also known a man, who previously got his living partly as a fiddler, who told me that he had burnt his violin, in order to avoid giving cause to sin by the same. I have heard of other rather fanatical outbursts of similar declarations; but I will, at least for the present, attribute them to the healthy, who have adopted the principles of the diseased, and who, as far as I have ascertained, generally defend them with far greater obstinacy and intolerance than the diseased themselves.

In this province (Skaraborg) the number of the diseased seems, in proportion to the popula-

tion, to be less than it is in several places of the province of Elfsborg. But the more healthy persons, particularly boys, are here to be found, who have made it their means of living to ramble about holding religious harangues, accompanied sometimes with gestures which resemble the symptoms of the preaching epidemic. These preachers are often confounded with the preaching-diseased, and carry on their mischief mostly at the expense of the latter.

The number of persons who within the diocese of *Skara* alone have been affected with the preaching epidemic, amounts probably at present to 2000 or 3000. I have seen only about 200 of these persons, and having besides had no opportunity of following with a continued attention any diseased individual from the commencement of the disease to its end, I ought the rather to admit that the statements and opinions which I have taken the liberty herewith to communicate, should be compared with the observations and views of others respecting this phenomenon, before a complete and credible account of the same can reasonably be expected.

I have the honour to remain,
My Lord Archbishop,
Your Grace's most faithful servant,
J. A. BUTSCH.

BRUNSBÖ,
April 4, 1843.



INDEX.

- Abbot*, an American author, 166.
Abuna, patriarch of the Abyssinian Church, 49.
Abyssinia, 139.
Abyssinian Church, 45.
Aderbedtschan, in Persia, 38.
Affres, archbishop of Paris, 112.
Africa, Roman Catholic Church, 133.
Aftonbladet, a journal in Sweden, 247, 248, 269.
Aqab Matar, patriarch of the United Greeks, 27.
Agra, 73.
Agthamar, island of, 32.
Albaneses, 11.
Aleppo, 26, 75, 77, 78, 137.
Alexander, emperor of Russia, 20, 22, 23.
 ———, M. S., bishop of Jerusalem, 72, 95, 96.
Alexandria, United Greeks, 27; Greek Catholics, 27; Coptic patriarch, 42.
Algiers, 133, 139.
Allgemeine Litteratur Zeitung, 56.
Allioli, a Roman Catholic divine, 130.
Almqvist, professor, 177, 228.
 ——— the Rev., 247.
Alt-Arad, school at, 13.
Amhara, 47.
Amharian language, 48, 56.
Ammon, a German author, 180.
Amurath III., 78.
Anadoli, 137.
Anjou, the Rev. L. A., 213.
Antioch, patriarch of, 5, 74, 77; United Greeks, 26; synod of, 27; Greek Catholics, 27.
Anzeiger, by Tholuck, 84.
Arabia Petræa, 58.
Ararat, mount, 32.
Arctura, monastery of, 77.
Argau, 121.
Aristotle, 114.
Armenia, population of, 28; language and literature, 28; printing-offices, 28; Roman Catholic mission, 138.
Armenian-Gregorian Church, 28.
Arndt, a German divine, 230.
Ascetic books in Sweden, 228.
Asia Minor, 11.
 ———, Russian, 138.
Assemanes, an author, 75.
Athanasius, 45.
Athens, university of, 10.
Australia, Roman Catholic Church of, 134, 139.
Austrian empire, south-east provinces, 12; United Greeks, 25.
Auzou, in France, 114.
Baader, a German author, 129.
Babylon, 138.
Baden, 125.
Bagdad, 75.
Bagot, R., bishop of Oxford 147.

- Baird*, the Rev. D., 166. 253.
Bajkal, lake, 22.
Balaam, 52.
Baptists in Germany, 178; in Denmark, 197.
Baradai, Jacob, 74.
Barsumas, Thomas, 62.
Basil the Great, 9. 18. 20.
 — (Basle), 104. 167.
Basilians, 26.
Batavia, 139.
Bauer, a theologian, 145. 180. 187. 274.
Bavaria, 124.
Beirut, 77.
Belgium, 119.
Bengal, 138.
Bergamder, 51.
Berggren, a Swedish Orientalist, 83.
Bergqvist, professor, 209.
Berlin, 109.
Bern, in Switzerland, 167.
Bethlehem, 87.
Bible Society, the British and Foreign, 4. 5. 7. 65. 68. 210. 264; in Russia, 20; in Norway, 198; in Sweden, 209. 212. 263.
 — *Commission* in Sweden, 212.
Blasendorf, lyceum in, 25.
Blomfield, C. J., bishop of London, 147.
Bohemia, 125.
Bombay, 73. 138.
Börne, a merchant, 99.
Bosnia, 11.
Boston, 104. 160.
Brazil, 134.
Bremen, meeting of the North German Missionary Society, 177.
Breslau, general synod of, 176.
Bretschneider, a theologian, 179. 180.
Bring, a theologian, 228.
Bruce, an author, 56.
Brussels, 121.
Brzesc, synod of, 27.
Bugge, Fr. 202.
Bukowina, 13.
Burjüt tribes, 22.
Butsch, J. A., bishop of Skara, 252. 275.
Cairo, 42.
Calabria citra, 26.
Canada, 133.
Canterbury, archbishop of, 90.
Cape of Good Hope, 139.
Capellari, cardinal, 126.
Capodistria, 8.
Cappacini, internuncio, 111. 169.
Carleson, a Swedish Orientalist, 83.
Carlowitz, metropolitan of, 12. 13; lyceum, 13.
Catechism, the Swedish, 225.
Catharine II., empress of Russia, 17. 23. 27.
Catholicos, 31, 32. 34.
Ceylon, 138.
Chalcedon, synod of, 30, 74.
Chaldean Christians, 59. 62. 65; in union with the Roman Catholic Church, 67, 138.
Charles IX., king of Sweden, 214.
 — *XI.*, king of Sweden, 256.
 — *XII.*, king of Sweden, 214. 256.
Chartism, 150.
Chatel, in France, 114.
Chevalier, M., a French author, 116. 155.
China, 134. 138. 140; Indian, 138.
Chosroes, a Persian king, 30.
Chrysostom, 9. 20.
Church, the Greek, 4; the Coptic, 41; the Roman Catholic, 107; the Scotch, 152; the North American, 153; the Swedish, 203.
Clement XI., 39.
Clerical Society of Upsal, 208; of Stockholm, 245.
Clerus Comitatus in Sweden, 206. 211.
Cochinchina, 134.
Collegium de Propaganda Fide, 140.
Congregatio de Propagandâ Fide, 73.

- Constantine I. of Bardzbor*, 39.
Constantinople, council of, 4. 76;
 Armenian-Catholic patriarch,
 27; Armenian-Gregorian pa-
 triarchate, 32.
Constantinus Pogonatus, 76.
Copenhagen, university of, 197.
Copts, language and population
 of, 41.
Cousin, a French author, 116.
Cronstadt, monastery of, 13.
Cyprus, 6. 78. 137.
Cyrillus Lucaris, patriarch, 4.
 43.
Czernowitz, bishop of, 13.

Damascenus, Johannes, 10.
Damascus, 75. 78.
Damotin, a French author, 116.
David, Psalms of, 82.
 — the Unconquered, 29.
Deir al Schafi, monastery of, 77.
Deists in Germany, 178.
Denison, E., bishop of Salisbury,
 147.
Denmark, 196.
Dereser, a Roman Catholic au-
 thor, 130.
Deutsche Jahrbücher, 187. 271.
Diamper, 60. 73.
Diarbekir, 68. 74. 75.
Dillner, the Rev., 200.
Dittrich, a missionary, 37.
Diulamerk, archbishop of, 66.
Donatists, 142.
Dort, synod of, 169.
Drüseke, bishop, 182. 229.
Dresden Missionary Society, 218.
Droste zu Vischering, Baron C.
 A., 126.
Druses, 80.
Dschize, in Egypt, 42.
Dschulamerik, 74.
Duchoborzes, a sect in Russia, 23.
Dunin, archbishop of Posen,
 122.
Dutch Reformed Church, 168.

Eastern Church, 1.
Ebal, mount, 105.
Echart, a German scholar, 181.
Edessa, 59.

Edinburgh, university of, 150.
Egypt, 139; Upper Egypt, 58.
Ehrenström, the Rev., 175.
Eigildsen, Elling, 198.
Ekdahl, the Rev., 241. 243.
Ekeblad, a senator in Sweden,
 256.
El-kusch, 62.
Elisa, an historian, 29.
Ellendorff, a German author,
 129.
Eneman, a Swedish Orientalist,
 83.
England, Roman Catholic
 Church in, 132; Episcopal
 Church of, 141.
Enoch, book of, 49.
Eparchies of Russia, 17.
Ephesus, council of, 30. 58. 62.
Epirus, 11.
Ernesti, a German author, 149.
L'Espérance, a French periodical,
 118.
Ethiopic Church, 45.
Etschmiazin, monastery of,
 32—34.
Eusebius, 28.
Eustathius, the holy, 51.
Evangelical Society in Sweden,
 228. 268.
Evangelische Kirchen Zeitung,
 183. 232.
Ezra, fourth book of, 49.

Fahlcrantz, professor, 213. 228.
Faith, Charity, Hope, a periodi-
 cal in Sweden, 231.
Falaschas, Jews in Abyssinia,
 47.
Feodor Iwanowitz, Czar of
 Russia, 15.
Feuerbach, a theologian, 187.
 274.
Finnish Church, 24.
Finnmarken, 202.
Fjellstedt, a missionary, 46.
Fleidl, Johan, 124.
Florence, council of, 24.
Florman, professor, 258.
Forsell, Carl af, 253.
Forskühl, a Swedish Orientalist,
 83.

- Foss*, H., 202.
Fourier, a French Communist, 115.
France, king of, 112; Protestants in, 117.
Francis, emperor of Austria, 124.
Franciscans, 86.
Frankfort on the Maine, 196.
Franzén, F. M., bishop of Her-nösand, 206. 229. 249.
Frederick William III., king of Prussia, 109. 172.
 ——— the Wise, 111.
Frey, a periodical in Sweden, 67.
Friends of Light, a sect in Germany, 179.
Frossard, a French author, 119.
Fruentius, bishop, 45.
Fry, Mrs., 142.

Gagner, the Rev., 229.
Galle, a German scholar, 194.
Gallicia, 13. 25. 39.
Gallizin, prince, 21.
Geiger, Dr. A., 100.
Geissel, J., bishop of Spiers, 127.
Gelu, archbishop of, 62.
Genadius, patriarch, 5.
Geneva, 109. 168; Evangelical Society, 118.
Gengler, a philosopher, 129.
Georgia, 20.
Gerizim, mount, 105. 106.
Gerlach, O. Von, a German author, 209.
Germany, Roman Catholic Church in, 123; Protestant Church in, 171.
Gheez language, 48. 56.
Gnadau, meeting at, 194.
Goa, archbishop of, 60.
Goldsmidt, a merchant, 100.
Gondar, 49.
Gossner, J., 217. 236.
Gran, archbishop of, 25.
Grant, Dr. A., 57. 63. 65.
Grape, Rev. Dr., 233.
Gravallius, the Rev., 229.
Great Britain, Protestant Church in, 141.

Greece, the Greek Church in, 7; sacred synod of, 8; population of, 11; Roman Catholic missions, 137.
Greeks, peculiar, 12; United, 12. 24; Non-United, 12.
Gregory Illuminator, 29.
 ——— of Nareg, a poet, 29.
 ——— *Nazianzen*, 43.
 ——— the Great, 107.
 ——— VII., 107.
 ——— XIII., 77. 107.
 ——— XVI., 107. 119. 127.
Grenoble, in France, 118.
Grigor Wakajsen, 39.
Grundtvig, the Rev., 197.
Grusia, eparch of, 16.
Guerike, a German scholar, 183.
Guizot, a French statesman and author, 116.
Günther, a German philosopher, 129.
Gustav Adolph-Stiftung, 195. 196.
Gustavus Adolphus, king of Sweden, 214.
 ——— I., king of Sweden, 256.
 ——— III., king of Sweden, 256.

Hagberg, Dr. C. P., a Swedish divine, 206.
Haimanot Abaus, an Abyssinian work, 48.
Hakem, an Egyptian calif, 80.
Halle, meeting at, 194.
Hamah, in Syria, 74.
Hamilton, Thomas, 157.
Harms, a theologian, 178.
Hasselqvist, a Swedish Orientalist, 83.
Hauge, Hans Nielsen, 197.
Hedrén, J. J., bishop of Linköping, 217.
Hegel, a philosopher, 184. 192.
Heine, a banker, 99.
Hems, in Syria, 74.
Henkel, attorney-general, 186.
Henry VIII., king of England, 142.

- Henry*, a biographer, 194.
Heresy in Sweden, 246.
Hermanstadt, bishop of, 25.
Hermes, professor, 127.
Hermesianism, 127.
Hernkuthianism in Sweden, 236.
Hoffman, a philosopher, 129.
Holmboe, C. A., 202.
Holmgren, the Rev., 209.
Hoof, the Rev. J. O., 234.
Hoofvianism, 234.
Höpkén, a Swedish Orientalist, 83.
 ——— a Swedish senator, 256.
Hossbach, a German scholar, 194.
Hungary, 12. 25. 39. 122.
Hussites, 123.
Ignell, the Rev., 249.
Illinois, 156.
India, 140.
Independents, 147.
Innocent IV., 39.
Ionian Islands, 13. 137.
Ireland, Roman Catholic Church in, 130; Protestant Clergy in, 131.
Irving, Edward, 141.
Isaiah, ascension of, 49.
Isenberg, a missionary, 56.
Isle de France, 139.
Italy, 108; United Greeks, 25.
Itchegill, an Abyssinian dignitary, 51.
Jablonsky, chaplain to the king of Prussia, 97.
Jacobites, 74.
Jaffa, 87.
Jahrbücher der Litteratur, 84.
James, the Apostle, 9.
Jansenism, 27. 117.
Jeremias, patriarch, 4. 15.
Jerusalem, 6. 27. 32. 42. 66. 82.
Jesuits, mission of, 140.
Jews in Sweden, 102; in England, 103; in Prussia, 103; in Switzerland, 104; in North America, 104; in Western Asia, 104.
Johannes the Erzingenser, 29.
Johannes, bishop of India, 61.
John, Archduke of Austria, 124.
Joseph (Mar-Jussuf), patriarch of Diarbekir, 68.
Jost, a learned Jew, 100.
Jouffroy, a French scholar, 116.
Jubilee of the Swedish Bible-translation, 211.
 ——— of the Reformation, 205. 211.
Justinian, emperor, 41.
Kanderat, 71.
Kanulaski, clerical dress, 27.
Kasan, theological academy at, 18.
Keble, a theologian, 142.
Kellner, the Rev., 174.
Keyser, C., 202.
 ——— G. T., 263.
Kharpat, 74.
Kiel, 197.
Kiew, metropolitan of, 16; theological academy at, 18.
Kjellman Göransson, the Rev., 230.
Klopsch, Dr. C. D., 190.
Kluge, a German author, 278.
Klumpp, professor, 219.
Knös, professor, 213. 215. 228.
Kodschanes, a village, 66.
Kölen, a chain of mountains, 198.
Korea, 140.
Kozinar, bishop of, 13.
Krasinski, Count de, 123.
Krummacher, the Rev., 182. 229.
Kurdistan, 59. 75.
Lacordaire, a Dominican monk, 114.
Lamartine, a French author, 80.
Lange, A., 202.
Lapland, 216. 269.
Latins, 76.
La Tour, 108.
Lausanne, in Switzerland, 109. 167.
Lawrence, R., an English author, 49.
Lazarists, mission of, 140.

- Lazaro*, island of, 28. 40.
Lazarus, an historian, 29.
Lebanon, mount, 11. 26.
Leben Jesu, by Strauss, 272.
 274—276.
Leghorn, 25.
Leipzig, meeting at, 195.
Le Lien, a periodical, 119.
Lemberg, archbishop of, 25;
 bishop of, 39.
Lermnier, a French scholar,
 116.
Levant, the Greek Church, 6.
Lindqvist, the Rev., 291.
Linnaeus, 256.
Lisco, a German author, 209.
Lithuania, 16.
Louis XIV., king of France, 113.
 —, king of Bavaria, 124.
Louvain, in Belgium, 119.
Loyola, Ignatius, 108.
Lucerne, in Switzerland, 108.
Lybia, 58.

Macedonia, 11.
Madras, 138.
Magna Græcia, 26.
Makelar Selasse, monastery of,
 51.
Malabar, 60, 61. 138.
Malines, in Belgium, 119.
Malta, 108.
Maphrian, a monophysite dig-
 nitary, 74.
Mar-Élias, 62.
Mar-Ephraim, 77.
Mar-Simeon, 62.
Mar-Thomas, 61.
Mardin, 74, 75.
Marheineke, professor, 186.
Maro, the holy, 76.
 —, Johannes, 76.
Maronites, 26. 76. 138.
Marquesas, islands of, 134.
Massachusetts, 155.
Matheu, Theobald, 130.
Matthæus, an historian, 29.
M'Caul, Dr. A., 105.
Mechitar da Petro, abbot, 29.
Mechitarites, 29. 39.
Mehemed Ali, Pasha of Egypt,
 79.

Meiron, the holy ointment, 34.
Melchites, Catholic, 27. 76. 138.
Melin, a theologian, 228.
Mendez, patriarch, 46.
Menezes, Alexis de, 60.
Mennonites in Prussia, 177.
Mesopotamia, 59.
Methodism, 141; in Sweden,
 236.
Mexico, 134.
Michael, archangel, 49. 52.
Michaelis, philologist, 215.
Michélet, a French author,
 116.
M'Irvine, C. P., bishop of
 Ohio, 147.
Missionary Society, in Norway,
 198; in Sweden, 216. 266.
Mitrop Mastog, an Armenian
 author, 29.
Mogilas, Petrus, metropolitan
 of Kiev, 5.
Möhler, a German author, 129.
 145.
Moldavia, 11. 137.
Molé, a French statesman, 112.
Monophysites, 74.
Monotheletes, 76.
Montanists, 142.
Montauban, seminary at, 119.
Moravia, 125.
Mormonites, 156.
Moscow, metropolitan of, 16;
 theological academy at, 18.
Moses of Chorene, an Armenian
 author, 28, 29.
Mossoul, 61, 62. 74, 75.
Munier, professor, 154.
Munk, a learned Jew, 100.
Munster, bishop of, 126.
Mynster, Dr. J. P., bishop in
 Denmark, 197.

Nabulus (Neapolis), 105.
Nairi, nobility in Malabar, 72.
Nancy, in France, 118.
Napoleon, 113.
National education, in Great
 Britain, 151; in North Ame-
 rica, 163; in Germany, 190;
 in Norway, 198; in Sweden,
 220.

- Nauplia*, assembly at, 8.
Nazareth (Nasra), 26. 87.
Neander, a theologian, 149. 274.
Nebenius, a German statesman, 125.
Nepaul, in the East Indies, 73.
Nerves the Great, 29.
 — the Clajensar, 29.
 —, an orator, 29.
Nestorians, 56. 62.
Nestorius, 58. 69.
Neumann, a German author, 29.
Neusatz, gymnasium in, 13.
Newman, a theologian, 142. 144. 146.
New Orleans, 160.
New York, 104. 156.
Nicene, council of, 61.
Nicholas, emperor of Russia, 19. 27.
Nitzsch, a theologian, 248.
Nokrborg, a Swedish divine, 248.
Norberg, Mathias, a Swedish orientalist, 80.
Nordin, the Ven. D., 259.
North America, Roman Catholic Church in, 133; Protestant Church in, 153; Nothingarians, 159.
Northern Church Gazette, in Sweden, 230.
Norway, 197.
Novogorod-St. Petersburg, metropolitan of, 16.
Observationes Strengnenses, 214.
Ochrida, archbishop of, 6.
O'Connell, Daniel, 131.
Odmann, professor, 56.
Olshausen, a German author, 84. 208.
Ooromiah, seminary at, 70.
Orfa, 74.
Oriel College, Oxford, 146.
Osmanic Empire, population of, 11; the Greek Church, 5.
Ostervald, a theologian, 109.
Owen, S., 236.
Palestine, 85. 137.
Palmblad, professor, 85.
Paniel, a German author, 182.
Pascal, a French author, 117.
Paul, emperor of Russia, 23.
Paulus, a theologian, 180.
Perrier, a French author, 81.
Persia, 11. 59.
Peter I., Czar of Russia, 15.
Phalanstère, a periodical, 116.
Philaleths, 178.
Phillpotts, H., bishop of Exeter, 147.
Pictet, Benedict, 109.
Pietism, 147. 179.
Pietist, a periodical, 231.
Pinkerton, an English author, 19.
Pistoja, council of, 27.
Pius VIII., 126.
Plymouth Brethren, a sect in England, 141.
Poland, 122.
Polozk, synod at, 16.
Pomerania, 175.
Pondicherry, 73. 138.
Pontius Pilate, 52.
Port Royal, a monastery in Paris, 117.
Portugal, 110.
Preaching Epidemic in Sweden, 249. 275.
Protestant Church, 141.
Prussia, king of, 90. 97; population of, 177.
Psalmodycon, a musical instrument, 200.
Pulingunna, university of, 73.
Pusey, Dr. E. B., 142—144. 148.
Puseyism, 132. 142.
Quakers, 142.
Quintilian, 114.
Ragosa, Michael, metropolitan of Kiev, 27.
Rahmn, the Rev., 22.
Raizians, 12.
Ramleh, in Palestine, 87.
Raskolnics, a sect in Russia, 23.
Rationalism in Germany, 180.
Readerism, 230. 231. 246.
Religious Instruction in Sweden, 219.
Remusat, a French author, 115.

- Reuterdahl*, a theologian, 248.
Reuchlin, Dr. H., 117.
Révue des Deux Mondes, a periodical, 81.
Rheinhard, a theologian, 182, 183.
Rheinwald, *Repertorium*, 67, 125.
Rieser, a learned Jew, 100.
Rinteln, bishop of, 125.
Ritschel, bishop, 175.
Robinson, professor, 84.
Röhr, a theologian, 180.
Rome, United Greeks, 25.
Roos, M. F., 209, 230.
Rosenfeld, a learned Jew, 100.
Rosenschöld, professor, 258.
Rudelbach, a German scholar, 183.
Ruges, a Liberalist, 188.
Rumelia, 11.
Rüppell, a German author, 47.
Russam, Christian, 67.
Russia, the Greek-Russian Church, 14; holy directing Synod, 15; the directing Senate, 16; White Russia, 16; Eparchies, 17; doctors in Divinity, 18; Bible Society, 20, 37; the Evangelical Lutheran Church, 22; missionary undertakings, 22; Sects, 23.
Sack, professor, 176.
Sailer, a German author, 124.
Saintes, the Rev., 181.
Salomo, a learned Jew, 100.
Samaritans, 105.
Samen, mountains of, 47.
Samson, 52.
Saparan, monastery of, 74.
Sartorius, bishop, 182, 193.
Scheibel, a German author, 121, 174, 175.
Schelling, a philosopher, 183, 186.
Schirvan, patriarch of, 32.
Schleiermacher, a theologian, 184, 192, 248, 249.
Schmidt, the Rev., 190.
Scholians, a sect in Holland, 169.
Scholz, a German author, 130.
Schönherr, a theologian, 177.
Schweigaard, A., 202.
Schweelm, in Germany, 181.
Scio, island of, 137.
Scotland, Episcopal Church, 152; the Presbyterian system, 152.
Scott, G., Methodist Missionary, 236, 237, 240—242, 244, 245.
Sefström, the Rev., 234.
Sellergren, the Rev., 234.
Seltam Seghed, Abyssinian emperor, 46.
Seminary, Roman Catholic, for foreign missions, 140.
Septuagint, 4.
Servia, 11.
Sharp, archbishop of York, 98.
Shoa, 47.
Siam, 134.
Sichem, in Palestine, 105.
Sicily, 26.
Signach, metropolitan of, 16.
Silesia, 174.
Simeon Donka, archbishop of Gelu, 62.
Sintenis, the Rev., 182.
Sion, a Roman Catholic periodical, 135.
Sis, patriarchate of, 32; synod at, 39.
Sjöbring, professor, 212.
Skevikure, a sect in Sweden, 142, 261.
Smedmark, the Rev., 291.
Smith, a Missionary, 84.
 —, Joseph, the Mormonite, 156.
Smyrna, 26.
Sobriety Societies in Sweden, 252.
Socialism, 150.
Société des intérêts généraux du Protestantisme Français, 118.
Society for the Conversion of the Jews, 89, 92.
 — for the Propagation of the Catholic Faith, 140.
Socinians, 123.
Solomon, 82.
Sörensen, C., bishop in Norway, 202.
South America, Roman Catholic Church, 134.

- Southgate*, a Missionary, 75.
Spain, 111.
Sparre, F., general, 258.
Spiegel, archbishop of Cologne, 126.
St. Basil, 34. 43.
St. Bewee, a French author, 117.
St. George, monastery of, 42.
St. George, 52.
St. Johannes, 87.
St. Paul, third Epistle to the Corinthians, 28.
St. Petersburg, theological academy, 18.
St. Thomas, the Apostle, 58. 61.
Staudenmaier, a German author, 129.
Stavanger, Missionary meeting at, 198.
Steffens, a German author, 174.
Steinheim, a learned Jew, 100.
Sten Sture, regent of Sweden, 256.
Stephan, the Rev., 175.
Stephens, J. R., Methodist Missionary, 237.
Stockenström, a Swedish senator, 256.
Stockfleth, the Rev., 202.
Storr, a German author, 149.
Strasburg, 104. 119.
Strauss, D. F., a theologian, 167. 180. 187. 271. 273. 274; *Das Leben Jesu*, 170. 270. 272—274.
Straussanism in Sweden, 247. 268.
Strombeck, Baron von, 297.
Studach, the Rev., 132.
Studies, Criticisms, and Notices, a periodical in Sweden, 228.
Suso, a German scholar, 181.
Svenska Biet, a Journal in Sweden, 249. 271—273.
Sweden, Roman Catholic Church in, 132; Protestant Church in, 203.
Swedenborgians, in Germany, 178; in Sweden, 235.
Switzerland, Roman Catholic Church in, 121; Protestant Church in, 167.
Syra, island of, 10.
Syria, 11. 138.
Tafel, a Swedenborgian, 178.
Tagrit, primate of, 74.
Taitbout, the hall of, 117.
Tamerlane, 57.
Tartary, 59.
Tauler, a German scholar, 181.
Taurus, 75.
Tebris, 65.
Temperance Societies in Sweden, 252; the British and Foreign, 252.
Tessin, a Swedish senator, 256.
Texas, 134. 139.
Thabot, 51.
Thaddeus, the Apostle, 58.
Tharin, bishop of Strasburg, 112.
Theklas, the Holy, 51.
Theological learning in Sweden, 226.

Periodical, in Sweden, 228.

Quarterly, in Sweden, 228.
Theremin, a theologian, 181. 229.
Thessaly, 11.
Tholuck, a theologian, 149. 230.
Thomas-Christians, 56. 60. 70.
Thorsander, the Ven. Dean, 213.
Tibet, 138.
Tiflis, university of, 33; Jacobites in, 75.
Tigre, 47.
Tigvela-Haimanot, 52.
Tocqueville, a French author, 160.
Todd, an American author, 165.
Tornberg, the Rev., 67.
Toulouse, 104. 118.
Tours, 118.
Tracts for the Times, 142.
Transylvania, 13. 25. 39.
Trawankore, rajah of, 60.
Tripoli, 78. 139.
Tunis, 139.
Turkey, Asiatic, 59; Roman Catholic Mission to, 137.
Twer, archbishop of, 16.

- Twisten*, a theologian, 248.
Two Sicilies, United Greeks in, 26.
Ullman, a theologian, 194.
Union of the Lutheran and Reformed Churches in Germany, 172.
Unitarians, 160.
United Greeks, 24.
 ——— *Armenians*, 38.
 ——— *States*, 139.
Urmia, 62.
Venice, archbishop of, 25; bishop of, 39.
Verapoli, 73.
Vienna, 39.
Vischer, a German scholar, 180. 192.
Waldenses, 108. 123.
Wallachia, 11. 137.
Wallachians, 12.
Wallin, archbishop of Sweden, 206.
Wardapeds, 33.
Wartin, an Armenian author, 29.
Wegschneider, a theologian, 180.
Wensjö, the Rev., 166. 209.
Werner, a Swedenborgian, 178.
Wesleyan Methodist Conference, 238. 244. 245.
Westerås, synod of, 208.
Westerlund, the Rev., 230.
Wieselgren, the Rev., 254. 255.
Wiggers, a German author, 56.
Wijk, O., 253.
William, king of Holland, 170.
Wiseman, a Roman Catholic bishop, 132.
Wolff, a German scholar, 145.
Wurtemberg, 125. 180.
Xavier, a Jesuit, 108.
Zeller, a theologian, 180.
Zenobius, an Armenian author, 29.
Ziedner, the Rev., 229.
Zillerthal, in Tyrol, 124.
Zimmermann, Rev. Dr., 195.
Zomber, school at, 13.
Zung, a learned Jew, 100.
Zurich, in Switzerland, 167.

THE END.



